

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, November 15, 1945

NEW SERIES—VOLUME 27—NO. 48

Baptist Victory Crusade Urged By President Cox

Dr. Green Offers 8 Point Program

"The Gospel of God" Is Sermon Topic

THEME IS JESUS CHRIST

Using as his subject, "The Gospel of God," Dr. L. E. Green, pastor of the First church, Pascagoula, in the annual sermon to the 109th session of the Mississippi Baptist Convention declared that "the underlying and basic secret of the desperate condition of the world today is SIN. The speaker pointed out that there is but ONE adequate answer . . . 'the Gospel of God.' He pointed out that according to Paul, the source of the gospel is God.

Dr. Green reminded his hearers that as the Gospel of God was of God it is "the greatest, most profitable, essential and imperative cause to which we can possibly give ourselves and our resources." "The theme of the gospel of God is Jesus Christ," said Mr. Green and "centers around . . . the cradle, the cross and the crown." The speaker emphasized the fact that the gospel of God is adequate because of WHO and WHAT Jesus is and did. He reminded his audience that Jesus Christ satisfied the demands of a righteous God against man for his sins, makes possible the miracle of regeneration, is the dynamic whereby the ideals of the Christian life are realized, is the answer to the problems of sin, and is the hope of man in the face of death.

Convention Preacher



DR. L. E. GREEN

Continuing, Dr. Green asserted that "the servants of the gospel of God are the people upon whom God is depending." Dr. Green urged Baptists to measure up to their opportunities and responsibilities and named eight ways in which they could do so: 1. Be righteous. 2. Be submissive. 3. Be true to the Word of God. 4. Reject all compromise on sin. 5. Keep homes, schools, hospitals and publications

(Continued on Page Two)

Six-Point Program Is Suggested

SOLUTION OF COLLEGE PROBLEM PROPOSED

Dr. Norman W. Cox, in the annual president's address delivered Tuesday afternoon, November 13, challenged the Mississippi Baptist Convention to "the gigantic task of mobilizing our resources for real spiritual reconversion." He said, "We can coast down the easy way of pious platitudes. Or, we can take the middle road of resolving to do better. Or, we can realistically face the facts of our current situation."

Dr. Cox said that Mississippi Baptists should come to grips with three problems: 1. The violation of liquor laws, gambling and commercialized Sunday amusements. 2. The problem of our colleges. 3. A great victory crusade for Christ.

Continuing, Dr. Cox suggested a six-point goal: 1. The building and growth of better Christian homes and families. 2. The leading of our churches in a program of enlistment, evangelism and worldwide service. 3. The vitalizing of our associational life. 4. The recognition of our State Convention as a militant division in the Army of God. 5. The Mississippi Baptist Convention needs to recognize its responsibility in a larger way for the support and promotion of our larger denominational service. 6. We need to be imbued with the conviction that Baptists are a spiritual force in our state whom Christ would utilize to send the light of His gospel to the uttermost parts of the earth.

The address of Dr. Cox follows:

With the Apostle Paul, we, the Baptists of Mississippi, in humility of heart and sincerity of soul, should confess: "By the grace of God we are what we are." That statement instantly needs clarification. We have many failures which we should not charge against God. We have done many things we ought not to have done; we have neglected to do many things that we could have done that we ought to have done. But we gather for this, the 109th session of our convention in the enjoyment of the great heritage which God, through our fathers, has committed to us. We are a host, 300,000 strong, whom God has commissioned to praise Him for the victories that He has given us, and to gird ourselves to accept His call to undertake the great responsibilities of making the transition from doing our work in a world

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JOE W. BURTON

Joe Burton Accepts Nashville Offer

Resignation of Joe W. Burton, secretary of education of the Home Mission Board, was announced today by J. B. Lawrence, executive secretary. Mr. Burton has accepted the position as head of a new department of home curriculum with the Sunday School Board at Nashville.

Referring to the homes of America as "the safeguard for the future, the pillar of our civilization," Mr. Burton said that he saw in the new position "an opportunity to have some positive part in building of Christian homes."

Publications issued by the Home Mission Board under the department of education during Mr. Burton's tenure included a monthly magazine, Southern Baptist Home Missions, which grew from a quarterly bulletin of 21,000 circulation to a monthly magazine of 121,000 circulation; 42 books which had, in the ten-year period, a total circulation of over 650,000 copies; numerous booklets and promotional pamphlets.

Two of his books, published by the Home Mission Board are Epochs of Home Missions and Missionary Illustrations. A third book on the ministry of Dr. George W. Truett is now being printed by another publisher.

During this time Mr. Burton filled engagements throughout the South on an average of one nearly every third day, the total having run to above 1150.

Mr. and Mrs. Burton and their three children expect to remove to Nashville early in January.

State Convention Largely Attended

Dr. Gunter Heads Committee On Committees

The 109th session of the Mississippi Baptist Convention met in the First Church, Jackson on Tuesday afternoon, November 13th, Rev. W. L. Compere led the song services.

Pres. N. W. Cox named the committee on committees from former presidents of the convention. Those named were:

Dr. R. B. Gunter, chairman; Dr. L. G. Gates, Dr. F. M. Purser, Dr. P. I. Lipsey, Dr. Bryan Simmons, M. P. L. Love and E. C. Williams.

The address of Pres. Norman W. Cox appears elsewhere in this issue.

Approximately 50 new pastors were introduced by Editor A. L. Goodrich. Other reports given at the after-

(Continued on Page Eight)

Pastor-Layman Meeting Precedes Baptist Convention

W. E. Green Is President

The Mississippi Baptist Pastors' and Laymen's Conference was held Monday night and Tuesday morning, November 12 and 13, at First church, Jackson, as a prelude to the State Convention.

C. B. Young, of Sardis, banker and businessman and president of the Pastors' and Laymen's Conference, presided.

After an opening period of songs and devotions, led by Luther A. Harrison, of Jackson, and Paul G. Horner, of Meridian, respectively, addresses

(Continued on Page Eight)

CIRCULATION THIS WEEK — — — 51,743
A Gain of 741 Since The Last Report
WE NEED 257 TO MAKE IT 52,000

\$75,000 Thanksgiving Offering For Baptist Orphanage

DR. GREEN OFFERS 8 POINT PROGRAM

(Continued from Page One)

true to the gospel. 6. Guard our fellowship vs. the divisive approaches of Satan. 7. Be convinced of the adequacy of the gospel. 8. Remember that what WE DO with the gospel will determine what God will do for the souls of men.

The full text of Dr. Green's sermon follows:

Romans 1:1-7. Text: Romans 1:1.

The status of the character, life and relationships of men in our present-day world is desperate beyond words to describe. The underlying and basic secret of such condition is sin—sin that finds its basis of operation in the hearts of men. Sin essentially and fundamentally is an attitude of mind and heart toward God wherein His word is disbelieved, His Person disrespected and His will disobeyed. But we need to know and ever remember that sin, whether active or inactive, blights and damns men and provokes the positive displeasure and qualified wrath of God.

The reality of sin in our world is evident on every hand by the godlessness, materialism, humanism, moral and spiritual slavery and their manifold fruits: lust, pride, malice, dishonor, drunkenness, lying, adultery, rape, murder, lewdness, etc., etc. Yea, the mighty forces of fear, hate, selfishness and distrust besiege the civilized and uncivilized populations of the world today and drive them as the beasts of the forest.

So acute and serious is the present state of the moral and spiritual life of the race that it profoundly disturbs the minds and hearts of all discerning men, whether Christian or non-Christian, and constrains them to project all kinds of plans for the salvation of men from the power and consequences of sin. These men are found in the fields of religion, education, recreation, philosophy, psychology, psychiatry, sociology, politics, etc., etc.

But all such plans, however sincerely and ably set forth, are but the products of the limited powers of sinful and carnal men and DO NOT meet the basic needs of men in sin. The reasons for the inadequacy of such plans are clearly evident: first, they do not satisfy the demands of the righteousness and justice of God against man for the wrongs of his sin; second, they do not touch the inner nature and bent of the human soul to sin; third, they do not supply the essential dynamic whereby the ideal of the "good life" is realized in human experience; fourth, they do not meet the desperate needs of men in the experience of death and the grave and the eternity beyond.

There is but ONE adequate answer: "... the gospel of God." Paul's letter to the Romans is a profound and detailed exposition of the redemptive grace of God which is in Christ Jesus. In this day of tragic circumstances and disjointed human relationships, this convention needs to reconsider the nature, importance and imperativeness of the gospel of God and to rededicate ourselves to its God-ordained mission at home and around the world in evangelistic and missionary enterprise.

The Meaning of It

The term, "gospel," means "good-news"; and is composed of REVEALED truth as to the mind and purpose of God regarding the saving of men from sin.

The "news" idea of the gospel is based on the fact of the darkness and

ignorance of the human heart in sin—ignorant of God, self, sin, truth, peace, hope, life, assurance, joy, this world and the world to come, etc. When the message of gospel truth, by the power of the Holy Spirit, penetrates the darkened heart and registers its impact there—the gospel truly becomes NEWS in human experience: fresh news, unheard news, unknown information from God. The "goodness" idea of the gospel is based on the fact of the impotency, helplessness and hopelessness of men in sin, which state is realized through the sinner to despair of self and men for help. But when the help and deliverance offered sinners in Christ Jesus is seen and realized, the gospel becomes a thing of blessed goodness in the experience of the sinner.

What water is to those who perish with thirst, food is to those who languish with hunger, a cool tower is to a fevered brow, sleep is to a battle-weary soldier, a mother's embrace is to a fear-stricken child—the gospel of God is to sinners lost and doomed to eternal death and hell.

The Source of It

Paul says the gospel is "OF GOD." The gospel is of God because it was conceived in the heart of God, planned in the triune-councils of God, projected into the world on the schedule of God. Yea, the gospel was revealed in the Son of God, recorded in the Book of God, sustained in the world by the power of God, proclaimed by the servants of God, offered by the grace of God, received and experienced by the Spirit of God.

This thing we call the Christian gospel is NO product of the genius of men; it is not a concoction of the ideas and aspirations of men; nor is it the product of the vain, riotous and diseased imaginations of men. The content and nature of the gospel is such that man could never have dreamed of it and would not have recorded it if he could.

This to which we of this convention give ourselves, as those of sacred and blessed memory who have gone before us, is NO vain commitment. Contrary to all that enlightened, cultured and unbelieving sinners may say, the gospel BEING OF GOD is the greatest, most profitable, essential and imperative cause to which we can possibly give ourselves and our resources.

IF the gospel of redemption from sin which is in Christ Jesus BE NOT OF GOD, it is as the tinkling of crystal and the clang of brass. IF the gospel BE NOT OF GOD, the greatest, wisest and most useful men who have lived through the ages past were woefully deceived; the finest and best of our world in purity of character, richness of soul, in grace and beauty of life have no reason to exist. IF the gospel BE NOT OF GOD, the works of righteousness and truth are vain, the ministry of preaching is a mockery, the God of eternity is a liar, the Christ of the Bible is a curse and we Christians are of all men the most miserable. But, thanks be to God, the truthfulness of the gospel's source in God is FOREVER established by the resurrection of Christ Jesus from the dead. Rom. 1:4.

The Theme of It

The theme of the gospel of God is Jesus Christ: Rom. 1:3-5. He was first announced by God, the Father, in the Garden of Eden when the curse for sin came; He was fore-shadowed and symbolized by the offerings and ministrations of the ceremonial law; He was fore-told by the prophets of Old Testament fame; He was heralded by the angels; He was chronicled by Matthew, Mark, Luke and John; He was interpreted by the apostles in the epistles; and he is crowned with the glory and honor of the final triumph by John in the Revelation.

The theme of Christ centers about three vital and most significant points: the cradle, the cross and the crown. In the cradle we have condescension and

incarnation; in the cross we have condemnation and propitiation; and in the crown we have exaltation and glorification.

The theme of Christ Jesus proclaimed in the power of the Spirit of God quickens the interest and concern of souls dead in sin, it rejoices the hearts of men who are lost by sin, it provokes the hate and rage of demons and inspires the praise of saints and angels.

The Christ offered in the gospel of God is truth for a world of error, light for a world of darkness, cleansing for a world of filth, forgiveness for a world of guilt, power for a world of weakness, peace for a world of strife, liberty for a world of slavery, rest for a world of weariness, life for a world of death and decay, hope for a world of despair.

The Adequacy of It

The adequacy of the gospel of God for the desperate needs of men in sin is found in WHO Christ Jesus is and WHAT He did for sinners.

First, He SATISFIED the demands of the righteousness and justice of God against man for the wrongs of his sin. The demand of God against man for sin is death; death is the ONLY penalty God placed on sin and the penalty MUST BE PAID, either by the sinner or by Christ Jesus. Jesus answered this demand for all men potentially when He died on the cross for our sin: Rom. 3:24-26; 5:8-10; 2 Cor. 5:21; Eph. 1:7; 1 Peter 2:24. The answer Jesus made in His death on the cross for sinners becomes operative in the sinner's experience ONLY BY PERSONAL repentance of sin and faith in Christ Jesus as Savior and Lord: Rom. 5:1-2; 10:4, 9-10.

Second, Christ through His shed blood makes possible the ministry of the Holy Spirit whereby the inner nature and disposition of the human heart to sin is gloriously and super-naturally changed in the experience of regeneration: John 3:3-5; 2 Cor. 6:17.

Third, Christ, through the indwelling Holy Spirit, is the Dynamic whereby the ideals of the Christian life are realized in experience: Gal. 2:20; Col. 1:27; 1 Cor. 6:19-20; Eph. 1:13-14; John 14:16-17. Not Christ external as an ideal or an example; but Christ INTERNAL as Dynamic. Apart from Christ's indwelling through the Spirit of God the Christian life in this world is an impossibility.

Fourth, Christ is the answer to the problems of sin in the life and experience of the Christian. Sin in Christian experience is a fact; sin breaks the Christian's FELLOWSHIP with God and destroys his happiness, usefulness and influence. But sin NEVER breaks the child-Father RELATIONSHIP the Christian has with God: 1 John 1:8-2:2; Phil. 3:10-14; John 5:24; 10:28-30; Rom. 8:1, Heb. 4:14-16. There is NO need growing out of sin in the Christian's experience but that Christ Jesus is sufficient to answer it in full and to restore complete his fellowship with God, the Father, and the joy consequent thereto.

Fifth, in the hour the Christian faces death, the grave and the eternity beyond, Christ is the hope and assurance who alone gives the soul peace and grace: John 14:1-6; Phil. 1:21-24; II Tim. 1:12; 4:6-8; I Jhn 3:2-3; II Cor. 12:9.

The Servants of It

"Paul, a servant of Jesus Christ. . . ." Paul who once was Saul, the unbeliever, blasphemer and vile sinner of desperation and doom; but now he is "called . . ." and "separated. . . ." The servants of the gospel of God are those people in whose life and experience ALL the needs by sin have been and are being met in Christ Jesus. Because the needs are and have been met in Christ Jesus ALL the resources of the person and possessions have been delivered from the enslaved service of Satan and sin and rendered available to the service of God. God can use no other

kind of people.

The true servants of the gospel of God have made the greatest and most helpful contributions to our world, its life and well-being in the up-lift of womanhood and the home, in schools, churches, hospitals, freedom and its many institutions and privileges, in the arts, etc.

The servants of the gospel of God are the people upon whom GOD IS DEPENDING in this tragic hour of world distress. It is through those who know God in the pardon of sin through faith in Christ that God is able to do for our world what He so much desires. The Christian people of the world have NEVER carried as great responsibility as they do today. Literally, the safety of the race from destruction by atomic energy is resting largely in the hands of the people of God.

The servants of the gospel of God are a people who take God, His Son, His Spirit and His Word seriously. They are GOD'S people; therefore, they WILL NOT submit themselves to the lordship of any man or group of men in the world.

The true servants of the gospel of God have a heart burdened for souls that are lost in sin and the plea of their heart is that men repent of sin and trust Christ Jesus and be saved: II Cor. 5:18-20; Rom. 10:1.

Conclusion:

If we as Baptists are to measure up to the opportunity and responsibility of this hour there are some things that WE MUST BE and DO.

1. We must be righteous—right with GOD and man.
2. We must be submissive to the will of God in the Holy Spirit.
3. We must be true to the Word of God and ALL of its teachings.
4. We must reject ANY and ALL efforts that compromise on sin and God's plan of dealing with it.
5. We must keep our homes, schools, hospitals, publications and all, to the gospel of God.
6. We must guard and keep our fellowship against the subtle and divisive approaches of Satan. Here lies the secret of our effectiveness and strength in God as a denomination.
7. We must be CONVINCED of the adequacy of the gospel of God and its redemptive provisions in Christ Jesus from ANY and ALL sinners to the extent that WE WILL VENTURE out to men in sin with its offer.
8. We must remember that what WE DO with the gospel of God WILL DETERMINE what GOD WILL DO for the souls and lives of sinful and lost men. God help us to be equal to the opportunity of his hour and to be willing and able to bear its pressing responsibility to His glory.

"Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong.
And now, O King Eternal,
We lift our battle song."

—BR—

The Orphanage is deeply grateful to the missionary societies for their splendid cooperation and support. The presidents of these societies have an opportunity to break all records this year in leading their members to make a worthwhile cash offering to the Thanksgiving offering. Let us put the same emphasis on this special day as on our state, home and foreign mission weeks of prayer.

Rev. H. P. Dayton, former pastor of the Third Street church, New Orleans, has accepted the call of the Kedron church, Amite River Association, Louisiana, and will move on the field within the next few days. (Editor's note: Pastor Dayton is a Mississippian and a graduate of Mississippi College and of the Baptist Bible Institute.)

Mississippi Baptists---Your Secretary Says: "Love Never Fails," 1. Cor. 13:8b

"When Jesus saw the multitudes, He was moved with compassion on them," Matthew 9:35-36.

We are hoping that the current session of the Mississippi Baptist Convention will prove to be worthy of the Christ of the Convention, and equal to the task of meeting the needs and matching the opportunities in His service!

We are yielding the space usually used by the Executive Secretary for abundant Convention materials which need to be presented to the people.

Yours in Him we love--D. A. McCall.

RESOLUTIONS ADOPTED BY LYON BAPTIST CHURCH LYON, MISSISSIPPI

Whereas, Rev. A. Estus Mason and family, having served faithfully as pastor and fellow-worker in the Lyon Baptist Church from July 1, 1942, until October 15, 1945; and

Whereas, having been called of the Lord to enter upon a larger field of service with the Southside Baptist Church of Meridian; and

Whereas, their going causes us regrets because we came to love them both as friend and pastor, nevertheless, we rejoice in their greater opportunity for service;

Therefore be it resolved:

First, that we the membership of the Lyon Baptist Church express our appreciation for their splendid efforts in promoting the growth of our church, and ministering to its constituency; and

Second, that we commend them to the Southside Baptist Church of Meridian as devoted, consecrated workers and leaders; also to the association in which they will labor; and

Third, that copies of these resolutions be sent to Rev. and Mrs. Mason, to the Southside Baptist Church, to the Clarksdale Daily Register, the Clarksdale Daily Press, The Baptist Record, and that a copy be retained for our minutes.

Respectfully submitted,

Mrs. W. E. Aaron, Chm.,
J. A. Turney, S. S. Supt.,
B. K. Bobo, Deacon.

Committee.

—BR—

WALTER "MUTT" RHODES

Somewhere in France at some hour on September 2, 1944, Walter "Mutt" Rhodes was called from his earthly line of battle to his heavenly reward. Mutt was killed in action. "A greater love hath no man than this, that he lay down his life for his country."

Mutt was 20 years old August 1, 1944. He joined the Neshoba Baptist Church in early childhood.

He was the son of Mr. and Mrs. Ben Rhodes. Mutt was always willing and ready to help others. Much credit should be given him for giving his life for his country. We shall miss his presence in our church and community.

Be it resolved, First: That his memory shall be an incentive to us to carry on a greater work for our country and our Master, whom he loved so well.

Second: That a copy of these resolutions be sent to his family with the assurance of our deepest sympathy, and may we commend them to Him who can best comfort in their hours of sorrow.

Third: That a copy be placed on our church record and Baptist Record and a copy sent to the family.

Mrs. Ruth Wilson,
Mrs. Ethie McNair,
Miss Margie D. Viverette,
Committee.

—BR—

Dr. Selsus E. Tull of Jackson closed a very successful revival with the First Baptist Church of Dewitt, Arkansas, Nov. 2. Dr. R. B. Glover is the pastor. The singer was W. J. Morris of Pine Bluff, Arkansas. On Sunday, Nov. 4, Dr. Tull was invited to supply again the First Baptist Church of Pine Bluff where he has had the unusual experience of past years to be twice the pastor.

Ivor Clark Heads Mississippi Students At Southwestern

The Mississippi Club of the Southwestern Seminary held its first meeting of the 1945-46 session October 4, 1945. At that time the club elected officers and adopted a constitution and by-laws. The officers are: Ivor Clark, president; Harry Hannah, vice president; Ralph Beets, publicity chairman; Mrs. W. F. Garner, secretary-treasurer, and C. L. Boland, reporter.

Members of the Mississippi Club are: Rev. and Mrs. E. L. Howell, Jayess; Rev. and Mrs. W. F. Garner, Holcomb; Rev. and Mrs. W. L. Warren, Meridian; Rev. and Mrs. R. M. Williams, Meridian; Rev. and Mrs. Ivor Clark, Neshoba; Rev. and Mrs. J. G. Miller, Columbia; Rev. Ralph Beets, Sylvaena; Rev. and Mrs. C. L. Boland, Pontotoc; Rev. and Mrs. W. A. Frye, Pheba; Rev. and Mrs. Harry Hannah, Sturgis; Rev. and Mrs. Allen Webb, Itta Bena, and Rev. and Mrs. Tom Parker, Biloxi. Dr. W. L. Howse, a former Mississippian, is faculty sponsor.

—BR—

E. C. NEWSOM

E. C. Newsom, age 58, departed this life Oct. 2, 1945. He spent his life in this community and lived in New Hebron during the past twenty-five years. He was a very useful man. He operated a gin and sawmill for a quarter of a century. He was a hard-working, peace-loving, unselfish man. He really lived for his family and his neighbors. He was a member of the board of supervisors for his beat in which he was reared and spent his life. He was a Christian and a member of New Hebron Baptist Church. He leaves his wife, two sons, four daughters, two sisters, three brothers, and hundreds of personal friends to mourn his departure. One son, Lt. Hermon Newsom, is in the service in the southwest Pacific. Our community and church have lost a good and useful man.

—BR—

BEWILDERED

By Ens. Joe Dale, USNR
Prentiss, Miss.

Am I a dreamer, a yokel, a hick?
Do I seem impractical or queer
Because life is too fast for me,
And I hold the simple things dear?

Has war wrought so great a change
In this land of Pilgrim's pride
That a white fence has lost its meaning
And shameless goodness died?

Will I see again the family hearth,
Or was I born too late,
In a land crazed by wartime tempo,
Nourished and fed by hate?

Cease your aimless rush, America.
Compete not with gay Paree.
Frivolity little becomes one so great;
Yours is the land of destiny.

—BR—

Brother Pastor! The success of the Thanksgiving offering for the Orphanage depends largely upon your leadership. Give all of your people through the church and Sunday school an opportunity to make a gift to this worthy cause.

MRS. BEN RHODES

Whereas, on Sept. 6, 1945, it pleased our heavenly Father to call the spirit of Mrs. Ben Rhodes from this world, her family and loved ones.

Mrs. Rhodes joined the church early in life and remained a regular and consistent member until bad health kept her on the bed of affliction for several years.

Her cheerful smile and kindness presented a charm to all who knew her. We appreciate her many sterling qualities as a wife, mother and friend.

In her unselfish manner she was always ready and willing to help others. Therefore, we desire to renew our sympathy to her family and loved ones in their hour of sorrow and pray God's richest blessings upon them.

Be it resolved by the Neshoba Baptist Church that a copy of these resolutions be placed upon the church minutes, a copy sent to The Baptist Record and a copy sent to the family.

Mrs. Ruth Wilson,
Mrs. Ethie McNair,
Miss Margie D. Viverette,
Committee.

—BR—

W. J. COOPER

Whereas, in His divine providence our heavenly Father saw best to remove from our midst our friend and member of the Neshoba Baptist Church.

We shall greatly miss from our church this citizen whose influence will live on in the lives of his loved ones and friends. We feel deeply our loss in his sudden passing from this life to his eternal reward.

We extend to his sorrowing loved ones and friends our deepest sympathy and commend them to the care of a heavenly Father who doeth all things well and who has said, "I will never leave thee nor forsake thee."

Respectfully submitted,

Mrs. Ruth Wilson,
Mrs. Ethie McNair,
Miss Margie D. Viverette,
Committee.

—BR—

NEW BOOK BY JAMES STREET CALLED THE PROTESTANTS "GOING MY WAY"

James Street, Mississippian, former Baptist minister, newspaper man, and noted author, has written a new book, "The Gauntlet," which is a book on a minister's faith. This book has been chosen as a selection of the Literary Guild.

Some of the experiences recorded in the book came from the experiences of Mr. Street when he was a Baptist pastor in Missouri. (He served churches in Missouri, Alabama and Mississippi.) The author says, "I wrote this book because I wanted a Protestant minister to get a square deal in a novel."

James Street was born in Lumberton, but grew up in Laurel. He and his family live in Chapel Hill, North Carolina, at the present time. Two sons are in the armed service.

—BR—

Eupora: First church has \$36,000 now on hand for their building fund. A new lot was purchased at a cost of \$7,000.—J. R. Reedy, pastor.

LET'S TRY A DOLLAR-AND-CENTS COOPERATIVE PROGRAM

Lawson H. Cooke

The Cooperative Program has been the subject of much discussion and not a little misunderstanding since it was inaugurated twenty-five years ago.

Much of this, if not all of it, would be cleared up if we would think of the Cooperative Program as being simply a denominational budget, identical in principle with the budget of an individual church. Actually, it is not a program at all, but a plan for the distribution of undesigned gifts.

The confusion and misunderstanding is due largely to the fact that the Cooperative Program gifts are distributed according to a table of percentages. . . .

It would be much more satisfactory, and certainly a sounder type of budgeting, if all of the agencies receiving support through the Cooperative Program were included in one budget, and the allocations expressed in dollars and cents rather than in percentages. The distribution would be made upon the basis of previously submitted and approved budgets. Thus, each agency would know in dollars and cents what it would receive during the year, and would be assured of the coverage of its budget. . . .

In a dollars-and-cents budget, an agency needing more money can have its allocation increased without affecting the allocation of any other agency. The only change would be a corresponding increase of the grand total.

Such a budget would also do away with all preferred items. If and when a new agency requires funds from the Cooperative Program, it would be necessary only to insert the new item in the general budget and change the grand total, without disturbing the allocation of any other agency.

If the total receipts amount to more than the combined budgets of the agencies, the excess could be distributed on a pro rata basis to the agencies needing additional funds for capital investments. If the total receipts fall short, the deficit must be shared all along the line, and on a pro rata basis.

—BR—

Laurel, Nov. 8—Rev. James W. Parrish, 33, native Georgian, who is getting his discharge papers this week from the U. S. Navy, has accepted the call to the pastorate of the First Baptist Church of Laurel. He is expected here with his wife and three children on December 1. Mr. Parrish, a graduate of Stetson University, Fla., and Southern Baptist Seminary, Louisville, Ky., entered the U. S. Navy as a chaplain in 1941 and served in the South Pacific. His most recent pastoral work was in Plant City, Fla.

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which the signature of the contributor
is attached.

IN ORDER TO HAVE MORE
SPACE FOR STATE CONVENTION
ARTICLES, EDITORIALS
ARE OMITTED FROM THIS
WEEK'S ISSUE.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE November 11, 1945

	SS	BTU
Jackson, First	974	300
Jackson, Calvary	1,086	339
Jackson, Griffith Memorial	583	317
Jackson, Parkway	453	178
Jackson, Northside	184	74
Daniel, Hinds county	158	77
Jackson, Van Winkle	161	70
Vicksburg, First	570	192
Houlka, Chickasaw county	77	43
Summit	136	103
New Albany, First	456	237
Crystal Springs	535	144
Vicksburg, Bowmar Avenue	205	105
Newton	288	
Pinola	39	29
Brookhaven, First	540	
Centerville	144	47
Batesville	147	66
Liberty Hill, Panola county	64	33
West Point	376	124
Rocky Creek, George county	133	76
Hardy	85	
Wallerville	64	49
Ackerman	123	
West Laurel	440	165
Beaumont	82	51
November 4, 1945		
Houlka, Chickasaw county	79	41
Hattiesburg, Fifth Avenue	407	180
Beaumont	70	40

We have received an invitation to the
marriage of Miss Lucy Carleton Wilds,
daughter of Training Union Secretary
and Mrs. Auber J. Wilds of Oxford, to
Mr. Amos Wilber Marston, on November
22 at six o'clock in the evening at
First church, Oxford.

Winona: The Sunday school attendance
for October averaged 277. The
highest attendance was 315. In our
church letter to the association we reported
57 baptisms, 60 additions by
letter, two by statement, 743 present
membership, 512 enrolled in Sunday
school, 90 Training Union enrollment;
Training Union study course awards 111,
W. M. U. enrollment 164, total contributions
for the year \$12,030, mission gifts
\$2,873.—C. B. Hamlet, III, pastor.

Dr. Zeno Wall, pastor First church,
Shelby, North Carolina, was the evangelist
during the revival at Allen Street
church, Charlotte, North Carolina. Fifty
were received for baptism.



Mr. and Mrs. James P. Jones celebrated their fifty-first wedding anniversary on November 7. They are members of Harmony church, Clarke county. Mr. Jones has served for several years as a deacon and superintendent of the Sunday school and Mrs. Jones has been president of the W. M. S. and a teacher in the Sunday school.

NAVY DESERTS M. C. CAMPUS

Clinton—(Special)—For the first time since July 1, 1943, the Mississippi College campus will be deserted by navy students. President D. M. Nelson has announced that the term which closes this week will bring to an end the navy program and that 150 V-12 and V-5 trainees will be transferred to other points in keeping with plans of the navy since peace has been declared. The officers and ship's crew will leave in a few days.

The new term which began Oct. 23 will bring along with other new students many discharged veterans who will take advantage of the GI Bill of Rights. Apartments are being prepared in the dormitories on Hillman campus and in Ratliff Hall for married veterans.

As a temporary arrangement until the new girls' dormitory is built, the women are living in Jennings Hall which has been converted into a modern dormitory with a bath in each suite. Those who can not get rooms in Jennings Hall where only 125 girls can be accommodated are being taken care of on the Hillman campus. New and enlarged quarters will soon be ready for the home economics department. The foundation has been completed for the three-story addition to the Library Building.

Aged Minister Still Serves

In a letter to the editor, Rev. J. E. Goforth writes of the Lord's work, and his joy in the service he is still able to do. Although his age and failing eyesight hinder his doing all that he would enjoy doing, he is faithful to the best of his ability. Recalling old times, he says, in part, "I'm one of the old Baptist preachers. I rode horseback to preach in the days when it would take two days going and coming over poor roads in bad weather. . . . It is sweet to know that God remembers." A member of the Shiloh church, Big Creek, Miss., he receives The Baptist Record on their EVERY FAMILY list and enjoys the paper each week.

Bible Institute To Train Candidates For Ministry?

Winston-Salem, N. C.—(RNS)—The Piedmont Bible Institute, a school founded for the purpose of reaching candidates for the ministry and Christian workers who would otherwise find it difficult to pursue their education, has been launched in this city under the direction of Dr. Charles Stevens.

The Institute, which is expected to develop into a full-fledged divinity school, offers 32 weeks of 15 hours each for the college year. Courses are so arranged that diplomas will be awarded at the conclusion of three years' work.

The Institute is the outgrowth of night Bible classes taught in the city for several years by Dr. Stevens, pastor of Salem Baptist Church.

BOONEVILLE APPRECIATES FORMER PASTOR

WHEREAS, Rev. J. D. Thompson for seventeen and a half years has served as pastor of the First Baptist Church of Booneville, during which time he has done most meritorious Kingdom work, and by his Godliness and Christ-led life has been of immeasurable worth not only to the members of the First Baptist Church, but also to the people of the town and county as preacher, pastor, good citizen, and friend, and has worked constantly, with unspared energy and self-sacrifice, in the affairs of the Kingdom, in civic matters, and in the personal lives of the people, with whom he has rejoiced in time of joy, and whom he has strengthened and comforted in time of stress and sorrow; and

WHEREAS, Rev. and Mrs. Thompson and their two fine sons, Earle and Robert, have in every way endeared themselves to all the peoples of the community, and have been valued assets in church and community life and in personal friendships, binding themselves to the hearts of the people by enduring ties of love and respect; and

WHEREAS, Bro. Thompson has surprised the membership of his pastorate by offering his resignation, feeling divinely impressed with his call to service with the Baptist churches of Verona and Plantersville; and

WHEREAS, despite our reluctance to lose Bro. Thompson and his family, we understand and honor his responsiveness to divine leadership, and we feel that, like Paul, he should be "not disobedient unto the heavenly vision," and, accordingly, with great regret have accepted his resignation to go to the new field of usefulness;

NOW, THEREFORE, BE IT RESOLVED; That we offer our congratulations to the churches of Verona and Plantersville on securing the services of Bro. Thompson; we assure them of the excellence of his qualities as preacher, pastor, citizen, and friend, and that he and his family merit their highest respect and affection.

We assure Bro. and Mrs. Thompson, Earle and Robert, that we keenly regret losing them from our community; we reserve for them a secure and permanent place in our hearts and lives; we wish them God-speed as they go on to their new home.

BE IT FURTHER RESOLVED: That copies of this resolution be furnished to Bro. Thompson, to the churches of Verona and Plantersville, and to the papers.

Respectfully submitted,

CLAUDE GRAY,
JOHN M. CURLEE,
ROGER STANLEY,
Committee.

Adopted by the First Baptist Church of Booneville, Miss., in regular session this Sept. 9, 1945.

F. W. DUCKWORTH,
Chairman of Board of Deacons.

SHELBY ELECTS OFFICERS

The church at Shelby recently elected the following officers to serve for the ensuing year: Pastor, Rev. Jewett J. Burson; clerk, John Slocumb; treasurer, B. V. Wade; choir director, N. L. Walker; pianist, Mrs. D. B. Singleton; assistant pianist, Mary C. Murphree; reporter, Mrs. Phil Agner; Sunday school superintendent, A. G. Summers; associate, Mrs. B. V. Wade; pianist, Jean Peeble; adult superintendent, John Slocumb; associate, Buck Ming; secretary, adult department, C. J. Clark; teachers, W. J. Toler and N. L. Walker; superintendent Young People's department, Mrs. T. A. Hester; secretary, Cleo Knight; teacher, Mrs. Hester; assistant teacher, Rev. Burson. Superintendent, Intermediate department, Mrs. Billy Denton; secretary, Mrs. Phil Agner; teachers, Mrs. A. D. Murphree, Sr., Mrs. R. L. Thompson, Mrs. Agner; assistant teacher, Mrs. Charles Slocumb. Superintendent Junior department, Mrs. A. H. Hardy; secretary, Mrs. Hardy; teachers, Mrs. Jimmie Wells, Mrs. T. E. Doolittle, Mrs. Joe Clarkson; assistant teacher, Mrs. Buck Ming. Superintendent department, Miss Dixie Pattie; pianist, Mrs. N. L. Walker; teachers, Mrs. C. J. Clark, Mrs. Walker and Miss Pattie. Superintendent Beginners department, Mrs. Burson; teachers, Mrs. W. P. Rose, Mrs. Burson; Cradle Roll workers, Mrs. Paul Stratton, Mrs. R. O. Snow. Superintendent Extension department, Mrs. Charles Slocumb. Baptist Training Union officers: B. T. U. director, John Slocumb; B. A. U., Mrs. B. V. Wade; Intermediate Union, Mrs. W. P. Rose, Mrs. R. R. Smith. Junior Union, Mrs. J. J. Burson, Mrs. J. U. Blanchard, Jr. Story Hour, Mrs. Frances Ming, Miss Joyce Smith. B. T. U. pianist, JoLee Taylor.

A meeting of the officers and teachers is held once a month and supper is served.

Robert Shirley Ordained

Robert Earl Shirley was ordained to the ministry at the Shubuta church on October 21, with N. A. Edmonds, pastor at Shubuta, and W. L. Meadows, of Quitman, in charge. There was a large crowd present. After the examination led by the pastor, the sermon on the subject, "The Ministry as a Calling," was preached by W. L. Meadows. He also led in the dedicatory prayer. After the "laying on of hands" Pastor Edmonds gave the charge to the young minister, after which the hand of fellowship was given to him and his fine wife. The service was held in the afternoon.

At the evening service an excellent evangelistic message was brought by Robert Earl Shirley, and four were baptized at the end of the service. The church at Shubuta and the people in the community are happy over the work of the newly ordained minister and will watch with pride the success he attains in his chosen profession. He was a fine worker before he entered the armed forces, and during his time in the service he has continued his interest in his calling. It is his plan now to enter Mercer University after he is discharged from the service. Mrs. Shirley's home is near Mercer.

Rev. Rowe C. Holcomb directed our revival October 29-Nov. 4. Every message was taken from the book of Ephesians. Music was directed by J. W. Dukeminier and his choir. It was a Bible-centered revival.—C. B. Hamlet, III, pastor.

-Sparks & Splinters-

George P. Jenkins has been church clerk of County Line church (Leake county) for forty-seven years and eight months.

Pastor E. S. Hall recently taught the book, *Building a Standard Sunday School*, at Academy church, Tippah county. The study course was very successful.—Mrs. L. W. Murry, reporter.

Dr. John Caylor began his thirteenth year as pastor of Highland church, Shreveport, Louisiana, on November 4. The anniversary services were attended by record crowds. Membership has increased from 891 to 2,733 and gifts from \$10,000 to \$60,000. More was given to missions than to current expenses during the current year.—Cecelia Larsen, secretary.

Chaplain Willis A. Brown has returned to the States after serving two years overseas with the Eighth Air Force. He is now stationed at the army air base in Roswell, New Mexico. His wife, the former Ruby Taylor, and son are with him. Editor's note: A later report indicates that Chaplain Brown is being discharged.

The chapel of the Baptist Building is well equipped for singing. A new piano has been purchased and the Baptist Book Store donated 50 copies of the Broadman Hymnal.

The report of Dr. Austin Crouch, executive secretary, shows that Mississippi is eighth in contributions. Total contributions from Mississippi for October were \$22,563. Of this amount \$17,911 was for the Cooperative Program and \$4,651 designated funds. Total gifts from the states of the Southern Baptist Convention were \$425,685. Contributions for the year to date have exceeded gifts for 1944 to date by \$1,157,374.

Sixty-five received awards in a B. T. U. study course at Terry's Creek. Training Union director is E. E. Alford, and G. E. Wells is pastor.—Mrs. Ed Stevenson, reporter.

The Herganville W. M. S. recently organized the following auxiliaries: Junior and Intermediate Girls' Auxiliary, Junior Royal Ambassadors, Sunbeam Band. Mrs. Oma Lewis is the leader. The Sunday school enrollment has reached 100 and 81 has been high in attendance.—C. E. James, pastor.

Handsboro church reports a very successful Training Union enlargement campaign recently with an average attendance of 49. Misses Clarice Conner and Louise Hill of the state Training Union department conducted the campaign.—Mrs. A. S. Hunt, Gulfport, Miss., publicity chairman.

Brother Sunday School Superintendent! You have a great part in making the Thanksgiving offering for the Orphanage a success. Nothing less than an offering from every Baptist Sunday school should satisfy us. Give your Sunday school an opportunity and they will gladly respond.

Elected to serve as officers of the Spanish Club of Blue Mountain College for this session are the following: president, Mildred Maxwell, Booneville; vice president, Barbara Ely, Itta Bena; secretary, Jean Yorke, Memphis, Tenn.; treasurer, Ruth Holt, Milan, Tenn.; program chairman, Jean McCarty, Birmingham, Ala., and Mary Beth Cooper, Buenos Aires Argentina. Yearbook chairmen, Nell Hull, Memphis, Tenn.; critic, Louise Freeman, Tecuman, Argentina; pianist, Blanche Ellen Darr, Georgetown, S. C.; chorister, Frances Gene Hannaford, Jackson. Miss Elizabeth Hutchins, head of the Spanish department is sponsor of the club.

Certainly the goal for the cash offering for the Orphanage this Thanksgiving season is not too much to expect from more than 300,000 Mississippi Baptists. The amount has been set as \$75,000 minimum, certainly the maximum will be much larger. Kentucky Baptists gave their Orphanage \$195,000 for their Thanksgiving offering in 1944. Mississippi Baptists will do as much for their Orphanage on a per capita basis. There is just as much love in the hearts of Mississippi Baptists for their Orphanage and the children as there is in the hearts of Kentucky Baptist for their Orphanage and their children.

The following have been recent visitors to The Baptist Record office: Dr. John Newport, Clinton; Rev. H. W. Shirley, Purvis; Rev. H. A. Borah, Batesville; G. M. Welch, Mendenhall; G. L. Welch, Mendenhall; N. W. Overstreet, Jackson; Mrs. W. B. Cloud, Jackson; Mrs. J. H. Pridgen, Jackson; Mrs. W. F. Bond, Jackson; Mrs. B. A. Smith, Jackson; Mrs. J. H. Sudbeck, Jackson; Mrs. Will Jacobs, Jackson; Rev. Joe T. Odle, Crystal Springs; Dr. Walter L. Johnson, Philadelphia; J. P. Foster, Philadelphia; G. H. Alford, Progress; Rev. W. L. Meadows, Quitman; W. L. Meadows, Jr., Quitman; Rev. Carl M. O'Neal, Jackson; Rev. R. A. Eddleman, Clinton; Mrs. D. R. Fleming, Jackson; Rebecca Davis, Jackson; Rev. and Mrs. G. O. Parker, Magee; W. W. Simpson, Philadelphia; Rev. and Mrs. C. W. Thompson and Charlie Wayne, Aberdeen; Dr. S. E. Tull, Jackson; J. A. Travis, Clinton.

Blue Mountain, Miss., Nov. 9.—In the Window of YWA for December, the following statement appears: "Lillian Leavell tells us that the YWA of Blue Mountain College, Mississippi, has set as its goal, 'A Window of YWA in every suite.'" Two of the dormitories have already reached this aim, and the other three expect to write "achieved" very soon. Editor's note: We suggest the same goal for The Baptist Record.

Rev. Harold C. Clowers of B. B. I. is now pastor of the Lacombe church, St. Tammany parish, Louisiana. (Editor's note: Mr. Clower is a native of Copiah county and a graduate of Mississippi College.)

Rev. George W. Wiesen has been named by the United Baptist Convention of New Hampshire as the first director of the town and country work for that body. Religious News Service reports. The position was created at the 119th session of the Convention meeting in Manchester, N. H., recently. Mr. Wiesen will promote the church's program in rural sections of the state.

The First Baptist Church, Crystal Springs, has published a digest of its annual report to Copiah County Association in an attractive booklet. The following items are gleaned from its pages. Additions, 140, with 64 of them by baptism. Present membership, 1206. Sunday school average attendance, 430; Training Union average attendance, 119. Total gifts to all purposes, \$41,131.14; gifts to missions and denominational objects, \$16,389.75; placed in building fund, \$12,998. The building fund is now \$29,000, with \$28,000 having been placed in it during the past 28 months. The church hopes to begin the erection of a new educational building within the next year.

It is announced that religious tracts will be circulated in bus and railroad stations throughout the United States by the Methodist Board of Education. Well, we are glad that the Methodists have as much "get up and go" as the Christian Scientists. Very seldom have we seen a piece of Baptist literature in a hotel or railroad station.

The Protestant Voice reports appalling conditions in areas of Germany taken over by Poland, including persecution of Protestant churches. Its information is received from Stewart W. Herman, Jr., former pastor of the American church at Berlin, who has visited Germany twice since early August. Protestant churches are being turned over to Polish Catholic priests, together with parsonages, parish records, altars, altar ornaments, and even ministerial robes.

Carthage: R. A. Focus Week was inaugurated with the boys and their counselors participating in the open exercises Sunday morning, November 4. Mrs. Glenn Nazary, Mrs. Wm. Scrivner and Mr. Sam Ellis are the counselors. Jimmy Mack Reagan, Jimmy Cotten and Jimmy Potter took part in explaining the work of the Royal Ambassadors. The "Father and Son" banquet will be held Wednesday night, November 5, preceding the evangelistic services.

Spanish Fort: Our church has called Rev. R. A. Eddleman as pastor. He will serve our church half time. Spanish Fort is also one of the many EVERY FAMILY churches in Mississippi. The Baptist Record goes to all our resident families.—Mrs. D. S. Bowering, church clerk.

Pearl City church, Rankin county, was hostess to the W. M. U.'s of Rankin county on October 30. Mrs. A. L. Goodrich, of Clinton, taught the book, "From Victory Unto Victory." Churches represented were: Brandon, Florence, Star, Steen's Creek and Pearl City. There were 34 present.—Mrs. Roy Powers, reporter.

Remember the Baptist Orphanage with a liberal cash offering this Thanksgiving season.

Due to the convention material this week and next, many good articles must be held over. We're sure our readers will understand and be patient with us.

Rev. E. C. Farr will soon be discharged from the army where he has served 16 months as a chaplain. Some good Mississippi church should call him as pastor. Before going into the service he served as pastor at Bassfield, Stringer, Summerland and Agricola. He is a graduate of Mississippi College and the Southwestern Seminary.

Miss Jamie Bright, Kingsport, Tenn., has been elected president of Whitfield Y. W. A. No. 2 at Blue Mountain College. Ossie Pearl Staggs, New Albany, is vice president, and Linda Overall, Lawrenceburg, Ky., is secretary. Committee chairmen are: Barbara Lodon, New Albany; Mary Beth Cooper, Buenos Aires, Argentina; Doris Anne Blackwelder, Kingsport, Tenn.; Barbara Shipp, Louisville, Ky.; Joyce Bolton, Henderson, Tenn.; Jean Yates, Louisville, Ky., and Corrie Mae Porter, New Albany.

The Baptist Orphanage is financed through 6% from the Cooperative Program, special gifts and the regular Thanksgiving offering. This is the time of the year when every loyal Baptist should be given an opportunity of making a love offering for the boys and girls who make the Orphanage their home, and this should be the time when every loyal Baptist should respond to such an appeal.

Basketball Coach Melvin Landrum, who has been in service in the Pacific, is to return to his post at Mississippi College late in November. In the meantime, basketball practice has started under the temporary direction of Professor W. E. Strange and games will be scheduled in the near future. Head Coach Stanley L. Robinson, professor of physical education, who has also been in the service overseas, will return in January to Mississippi College.

Dr. H. C. Bass has resigned his pastorate at the First Baptist Church of Bessemer, Alabama, in order to assume the pastoral leadership at First church, Carthage, Mo. (Editor's note: Mississippians will remember Dr. Bass as pastor of the First church, Meridian.)

Arlington Sunday school, Perry county, was 100% in receiving an offering to state missions October 28 from every teacher and pupil. The school is newly organized and the enrollment has reached 50. Pastor Luther K. Turner preached at the morning hour and Byron Mathis, our young preacher, brought a message in the afternoon. We hope to have a new church building in the near future. Griffin Sylvesta is superintendent of the Sunday school.—Mrs. Will Herring, reporter.

In the revival meeting held last week by Lowrey Memorial Baptist Church, Blue Mountain, in which Rev. James T. Horton, Columbia, did the preaching, the Holy Spirit caused nine professions of faith and eleven transfers of church membership. The average attendance was 450. This is the second revival held by the church this year. Rev. Clifford J. Smyly, the pastor, arranged for four school buses to bring in people from within a five-mile radius of the church.

An investment in some deserving boy or girl lives on and on in the lives of those who are the recipients of such gifts. Countless numbers of boys and girls will be the recipients of your Thanksgiving offering to the Orphanage. Make a gift to this cause and live on in the splendid youth of this institution.

Remember the entire month of November is Thanksgiving month for the Orphanage. All departments of our organized church work are expected to observe at least one day for this purpose. Should the weather be unfavorable on the day set aside by your church, give your people another opportunity when most of your members are present. Any Sunday will do, but let us make it at a time when most of our people will be reached.

Seven were received by letter and 40 for baptism during our ten day revival. Brethren Brown, Pardue and Brantley, our leaders, sustained their high standing and endeared themselves to the many groups they met.—O. P. Estes, pastor, First church, Picayune.

Sunday, November 4, was a day of smashed records at Holly Springs. Capacity congregations attended both services. Training Union and offering records were broken. The church has voted to employ an architect to draw plans for a church annex and educational plant. The proposed budget for 1946 is \$12,000. Rev. H. H. Aultman is pastor.

Pleasant Grove church, Clarke county, of which Rev. N. H. Pearson is pastor, has adopted the EVERY FAMILY Plan. The church has gone from one-quarter time to one-half time preaching, and they have a good Sunday school and prayer meeting.

Rev. W. B. Green, a student at B. B. I. and a native of Texas, is available for supply or pastoral work in Mississippi. His address is 3233 Arts street, New Orleans, La.

The November issue of the Mississippi Educational Advance, official publication of the Mississippi Education Association contains a full page article by Dr. D. M. Nelson, president of Mississippi College, entitled "Mississippi College Plans Now to Adequately Meet Tomorrow's Challenge." The whole front cover page contains a recent picture of the historic Mississippi College chapel.

First church, Philadelphia, has passed the thousand mark in membership and has now started on its second thousand. Mis. Hunter E. George was number 1000.

Almost eight hundred Mississippi churches have tested and proved that it pays to send the Baptist Record to every home in the membership. Start planning now to include such an item in the 1946 budget of your church. The cost is only 8 1/3 cents per family per month.



Department of Church Music

LUTHER A. HARRISON, Secretary

Music Program for Sunday School, Training Union and Brotherhood
Beginning the first of January we have the following music program for the Sunday schools, Training Unions and Brotherhoods of Mississippi:

The Sunday school will sponsor a hymn-playing contest for Juniors and Intermediates, with eliminations in churches and associations. The winners will then compete at the State Music Convention, First Baptist Church, Jackson, Mississippi, October 11, 1946. Fifteen hymns will be selected and the contestants will choose one of the fifteen to play.

The Training Union will sponsor a girls' ensemble of 7-9-11-13 or 15 girls, or any number above six, and these will have selections suggested. All of the ensembles of the state will sing in a youth chorus at the State Music Convention, October 11.

Each church is asked to organize a Brotherhood quartet and a men's chorus if possible. If the church does not have a Brotherhood organization, they will still call their quartet a Brotherhood quartet. Any church sending the names of the men in the quartet to this department will receive FREE three Coleman's Male Quartet books. All Brotherhood quartets will sing in a men's chorus at the State Music Convention October 11, 1946.

All materials and suggestions will be ready for churches before the first of the New Year. Your Department of Church Music is anxious to help with any or all of your needs. Please call on us if we can be of any service to you.

—BR—

Drew Church Observes Pastor's Anniversary

The Drew church on October 28 observed the completion of four years of service for the pastor, Dr. W. S. Hardin. Glowing reports of fine achievements and excellent growth featured the celebration. A total of 349 additions have been made to the church, and a fine spirit of unity and missionary endeavor prevails in the membership. Plans are to be made for enlarging the educational facilities, with funds already in hand. Chimes have been ordered for the organ.

During the four year period, contributions in tithes and offerings have more than doubled, the total gifts standing at \$50,685.20. The church has no debt.

The church had 114 members in the armed forces and the service flag carries five gold stars, representing Robert Eubanks, C. R. Hughes, Jr., Robert Turner, James Nation and Marion McIntosh.

The church program has a four-fold emphasis: worship, soul winning, teaching and training. It touches all ages, and has been highly successful as shown by the records of these years. The pastor and his family are beloved by the people in the community, and the future is bright for the progress of the work.

AN ANNOUNCEMENT AND AN APPRECIATION

The \$200,000 endowment fund campaign for Blue Mountain College has been successfully completed. The full amount has been obtained in cash and government bonds.

The campaign was conducted quietly without pressure in deference to other denominational campaigns that were being prosecuted simultaneously.

Gratitude is due Frank L. Fair, Louisville, general chairman, faithful men and women who provided the leadership, and to those other faithful ones who donated to the campaign.

The pastors and people of Mississippi who have been sending their daughters to Blue Mountain have also sent their dollars.

Continue to pray. Pray that the two much needed dormitories will be provided at Blue Mountain so it will not be necessary again to deny admission to girls who want to enroll there.

—BR—

25 Mississippians Enrolled At Southern Seminary

Twenty-five Mississippians are among the 588 men enrolled this term at the Southern Baptist Theological Seminary, Louisville. They are:

William E. Allen, Amory; Ervin King Brown, Jr., Columbus; David Byrd, Clinton; Archie Grover Dunaway, Jr., McComb; Joseph D. Everett, Magee; David Ruff Grant, Plantersville; George Othell Hand, Collinsville; Herbert R. Herrington, Clinton; Devere Hillman, Leakesville; Charles Leonard Holloway, Clinton.

George Miley Jenkins, Lucedale; Charles A. Jolly, Okolona; Cecil W. Jones, Taylorsville; Ernest Earl Kelly, Ecu; Clark Walter McMurray, Doddsville; Nathaniel G. Mayhall, Jr., Jones-town; Walter Moore, Levon; Joseph Troy Prince, Laurel.

W. E. Prout, Tupelo; Laurence Everett Saul, Laurel; Stanley James Smith, Wanilla; Charles R. Tucker, Clarksdale; Clarence Herbert Watson, Yazoo City; William Greene Watson, Ellisville, and Charles William Whitten, Weir.

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Brotherhood Department

J. H. Street, Secretary

TWO COUNTIES ORGANIZE ASSOCIATIONAL BROTHERHOODS

Associational Brotherhoods have been recently organized in two counties, Pearl River and Newton.

Pearl River

Associational Missionary S. J. Rhodes, of Poplarville, took the initiative in calling an associational Brotherhood meeting for Pearl River county. The meeting was held in the Poplarville Baptist Church on the night of November 1. Sixty-one men attended the meeting, including five pastors and one army chaplain.

Seven churches in the association report Brotherhoods: Corinth, Ford's Creek, Picayune, First; Picayune, Goodyear; Roseland Park, Juniper Grove, Pine Grove. Seven churches were represented in the gathering. Ministers present were Rev. Morrell Lee, Rev. D. Wade Smith, Rev. J. F. Brantley, Rev. J. Harold Jones, Rev. C. B. Saucier, Associational Missionary S. J. Rhodes, and Chaplain N. B. Saucier.

Officers of the association were chosen as follows: President, Barney Whitfield, Picayune; vice president, Ed Sones, Picayune; secretary, J. Harold Jones, Picayune.

The program consisted of songs and prayer service, special music by men's quartet, roll call of churches and business session and address by the state secretary. Ladies of the First church, Poplarville, served delightful refreshments.

All present regarded the meeting as a decided success. January 29 was set as the date for the next meeting.

Newton County

Rev. Seaburn T. Hicks, a ministerial student in Clarke College, was elected by the association as associational Brotherhood president. He promptly called an associational meeting for Sunday afternoon, November 4. The meeting was held in the chapel of the Clarke College administration

building. Thirty-six men attended, including five pastors and several ministerial students.

Officers elected were as follows: President, Seaburn T. Hicks, Newton; program vice president, J. H. Henry, Union; attendance vice president, Sidney Roebuck, Newton; recording secretary, O. F. Morgan, Lawrence. An advisory committee was provided, consisting of the follow: R. E. Morris, chairman; John I. Hill, Union, and W. A. Hogan, Decatur.

After a good song service led by Mr. Chambers, Rev. J. A. Dietz, pastor of the Hickory Baptist Church, led a devotional. Rev. Seaburn T. Hicks then conducted a business session and presented the state Brotherhood secretary, who spoke to the group.

Associational Missionary H. T. McLaurin was present and indicated a decided interest in the Brotherhood work.

The association will meet quarterly, upon call from the executive committee.

Real Progress

The formation of two associational Brotherhood organizations in one week gives great encouragement to all interested in our state promotional program. The associational Brotherhood can help greatly in advancing the work within the association. It will make the work of the state secretary much more effective in providing contacts and making arrangements for meetings.

Changes Again

We repeat the information about changes in connection with two conference meetings. The Hattiesburg meeting will be held with the Main Street church November 21 at 3:30 p. m. The Meridian meeting will begin at 6:30 p. m., with no afternoon session and no evening meal.

—BR—

Miss Elizabeth Smith of Blue Mountain has been elected local representative on the BSU Council of Blue Mountain College.

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Miss Nella Dean Mitchell, Mrs. L. R. Williams

A Word About Contests to be Held at State Training Union Convention December 28

Again we want to call attention to the rules regarding the contests to be held at the State Training Union Convention, meeting at First Baptist Church, Jackson, Miss., Friday, December 28, 1945. Since we did not have the District Conventions this year we are letting the first place winners in the associations compete at the State Convention.

Only the first place winners are eligible, as we would not have time or room on the platform for more than these. In the Junior contest all who were PERFECT would be counted as first place, and in case none was perfect, then the one who was best. We cannot let representatives from individual churches enter the contest, they must have been selected by the association at their elimination contest meeting and thus will represent the association. Another year we will be back of the regular schedule and only those who are winners in the District Convention will be eligible.

The Story Hour children will be privileged to tell any BIBLE story. The Junior Memory Work will be based on the Memory Verses given in the Quarterlies for the first three quarters of 1945, plus the answers to the questions they were given on the material they received last spring. The Intermediate Sword Drill will be based on the Character and Doctrinal drills as found in the Quarterlies January 1-December 31, 1945; the Unfinished Quotation Drill will be based on the Memory Verses given in the Quarterly Jan. 1-Dec. 31, 1945. The Books of the Bible Drill and the Scripture Search Drill will be general as usual. The Young People who contest will bring the same message they brought to their association.

PLEASE CLIP THIS AND KEEP FOR REFERENCE. HAND IT TO YOUR LEADER, OR CALL HIS OR HER ATTENTION TO IT.

Speaking of CONTESTS—Beginning Jan. 1 let every church begin to train a group of girls or young ladies in an ensemble. Brother Luther Harrison, our state music director, is working with us on this and we will have at our District Convention a contest. The ensemble must be composed of seven or more voices. The rules for this will be forthcoming soon, will be announced at our State Training Union Convention, and then mailed to the churches. This is going to be an added feature that will greatly inspire and help all concerned.

Vaiden Organizes

Thanks to Pastor Flowers for a report on newly organized Training Union work at Vaiden. The director is F. D. Prewitt. Three unions were set up, the Intermediates with Mrs. Eugenia Linquist elected leader; the Juniors with Miss Mary Alford as leader, and the Story Hour with Mrs. F. D. Prewitt as leader. They have already planned for a study course which will give the right kind of a start. We hope to enroll them, even at the close of their first quarter, on our list of Standard Unions.

First Laurel Publishes Bulletin

"The Torch" is the name of the Training Union Bulletin of First Laurel. Oct. 21 was the first issue and was an interesting sheet. It was dedicated to Misses Betty and Beverly Spear who suggested the name for the paper; Mr. and Mrs. A. L. Aymond, Pat and Bill. The Torch will be published twice a month. A letter from Mrs. Adrian Round, Training Union director, says, "I'm very sure you will be glad to know that our Training Union is growing by leaps and bounds. At present we are in the midst of organizing a new Adult Union. It will be called 'The B. A. U. Jr.' We feel the need of a younger organization for the returned service men and their wives who have already expressed a desire for such a union." Congratulations are certainly in order.

—BR—

On November 4 we added about \$8,700 to our building fund. This brings our total to \$35,000. We baptized two and received one by letter.—R. A. Morris, pastor.

New Orleans Baptist Association has just closed a most glorious year in Kingdom service. The annual meeting of the association was held with St. Charles Avenue Baptist Church from October 8-12, with Dr. J. D. Grey, moderator, in charge. Thirty-seven churches reported to the association, one of which is a newly organized church this year—a church at Paradis. The churches reported total gifts this year of \$575,791.81 for all causes, of this amount \$102,732.40 was for missions and benevolences. There were 768 baptisms reported, a total of 2,576 additions in all to our churches. New Orleans Baptists number at this time 14,508. Officers elected for the coming year are as follows: Moderator, Harvey T. Whaley; vice-moderator, E. V. Appling; clerk, J. F. Felker; treasurer, E. P. Patterson. We are looking forward to another great year under the leadership of our Lord and the splendid group of workers that He has given to this field.—H. A. Hunderup, Jr.

USE

666

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Several Chaplains Available For Pastorates

Below we list the names and some information concerning several chaplains who are now available for pastorates:

Julian Dyess, age, 39; Groveland, Ga.; A. B., Mercer University; pastorates at Claxton, Hagan and Daisy, Ga., and Mayo, Fla.

Leon Gorsline, age, 34; 811 4th Ave., Dodge City, Kansas; A. B., Baylor University; trained at Southern and Southwestern Seminaries; pastorates at Rhett, Annona and New Boston, Texas.

Guy Ashton Smith, age, 44; Monticello, Georgia; Jay Dee Tollison, age, 39; 8600 5th Avenue, N., Birmingham, Ala., attended State Normal, Jacksonville, Fla., A. B., Howard College, and Th.B., Southern Seminary; pastorates in Birmingham, Ala., Shelbyville and Martinsville, Ind.

William Courtney Oakes, age, 36; 677 Somerset Terrace, N. E.; A. B., Mercer University; attended Southern Seminary; pastorates at Hiawasse, Ga., Stone Mountain, Yatesville, Worthdale, Porterdale, Rock church, Macon, and McDonough, Ga., and Bedford, Ky.

Alfred L. Pullen, age, 50; 3689 Union Ave., Hapeville, Ga.; A. B., Mercer University, attended Southern Seminary; pastorates at Harlem, Groveton, East Point, Chipley and Cuthbert, Ga.

Francis Judson Chastain, age, 51; Southern Baptist Seminary, Louisville, Ky.; A. B., Mississippi College; Th.M. and Ph.D., Southern Seminary; pastorates at Coldwater, Shaw and Lexington, Miss., and Wheatley, Ky.

George Cummings, age, 39; 681 South Western Parkway, Louisville, Ky.; A. B., Georgetown College, and Th.B.B.D., Southern Seminary; pastorates at Simpsonville, Meadow Home, Shelby county, and Louisville, Ky.

Thomas O. Herndon, age, 28; Kearneysville, W. Virginia; A. B., University of Richmond, and Th.M., Southern Seminary; pastorates at Morrison and Clintwood, Va.

Leon N. Garline, age, 34; 811 Fourth Avenue, Dodge City, Kansas; A.B., Baylor University; Southern Seminary and Southwestern Seminary; pastorates at Rhett, Annona and New Boston, Texas.

Guy Ashton Smith, age, 44; Monticello, Georgia.

Jay Dee Tallison, age, 39; 8600 5th Avenue, N., Birmingham, Alabama; A. B., Howard College, and Th.B., Southern Seminary; pastorates Birmingham, Alabama, and Shelbyville and Martinsville, Indiana.

—BR—

Evangelist Barney Walker assisted Rev. B. B. Hall in a meeting at Woodville. There were 21 additions, 13 of them by profession of faith.

The Southern Baptist Theological Seminary

needs two apartment dormitories for married students. They will cost \$700,000. In the fund today we have only \$35,000.

Facts: 285 couples this year are living off campus at extra expense and inconvenience.

150 other couples, who tried to come to the Seminary this year, failed to find living quarters anywhere. They turned away discouraged if not defeated in their purpose to prepare themselves for the gospel ministry.

Another Preachers are "custodians of the crisis," as **Fact:** one has said. But they are also the abiding hope of God for the realization of His purpose. Our Seminary exists to train them for maximum service.

Some Other Facts: God has blessed Southern Baptists with plenty. Through their gifts to Southern Seminary they may share in the glorious privilege of preparing preachers.

One Fact More: The only hope that the Seminary has for securing money to build the dormitories is for God's spirit to lead individual friends to give.

Memorial gifts in any size may be made in cash or bequests. Interested friends are invited to write to:

ELLIS A. FULLER, President
2825 LEXINGTON ROAD
LOUISVILLE 6, KENTUCKY

PASTORS-LAYMAN MEETING PRECEDES CONVENTION

(Continued from Page One)
were made by Dr. W. H. Anderson, Booneville physician, and H. Leo Eddleman, of Louisville, Ky.

Dr. Anderson spoke on "World Peace Demands Christian Education" and told his audience, which filled the First Baptist Church, that the atomic bomb has made it necessary for the world to find an atomic balm through Christian education.

Mississippi, he said, needs a medical college to train doctors and "teach them plain everyday medicine because 90 per cent of the people get sick and die from plain everyday diseases."

H urged a program of Christian education in the home, in the church and in Christian colleges.

Eddleman spoke on "World Peace Demands Christian Missions." The only hope for permanent peace, he said, lies in Jesus Christ who must become the absolute leader of the entire world before permanent peace can be had.

"The world will never experience peace apart from the leadership of the Lord Jesus Christ," he said, "and I don't see how it can come to be without a Christian missionary endeavor."

At the Tuesday morning session Dr. F. M. Purser of Oxford spoke on "A Loving Word to My Younger Brethren In The Ministry." From his years of experience, Dr. Purser offered advice to younger preachers that should help them avoid many pitfalls.

Rev. Robert Martin, who recently became pastor at Batesville, spoke on "Looking Forward To A Life of Service For The Master."

Rev. J. B. Middleton of Bruce named seven things which should determine the attitude of the pastor toward the laymen.

1. Know his people.
2. Teach his people.
3. Be an example to his people.
4. Recognize the divine call.
5. Exhort, admonish and rebuke.
6. Comfort and bless.
7. Do all in a spirit of love.

Discussing the attitude of the layman toward the pastor, Dr. E. B. Thompson, head of the department of History at Mississippi College, said the layman should respect the pastor because of his office and exhibit an attitude of good will.

Dr. Thompson said he expected his pastor to be:

A man of courage and conviction; be able to speak with authority; be a man of preparation; intellectually and emotionally honest that the pastor honor his office; and be a man who has had a deep and abiding experience of God and with God.

Officers elected for the 1946 session were: Dr. W. E. Green, president; Rev. G. C. Hodge, vice-president; Rev. Geo. H. Gay, secretary.

In the closing address Rev. J. H. Street, State Brotherhood Secretary, emphasized the work of the Brotherhood and said, "The place of the Brotherhood is to conduct much of the work of the pastor but which should be done by the laymen."

North Carolina Churches Put Bibles In Schools

Gastonia, N. C.—(RNS)—Churches of the Gastonia area are conducting a financial drive designed to raise \$6,000 to place Bibles and Christian books in all schools of Gaston county.

Plans call for placing a copy of a Story Bible in every elementary



Freshman class "favorites" at Blue Mountain College to be featured in the Mountaineer, the college year-book. Left: Miss Mary Lou Sauer, Owensboro, Kentucky; right: Miss Norma Jean John, Jefferson City, Missouri.

STATE CONVENTION LARGELY ATTENDED

(Continued from Page One)

noon session were:

The Baptist Book Store; The American Bible Society; Giddons; Baptist Foundation; The Radio Committee. All reporter pleasing progress.

The annual convention sermon by Dr. L. E. Green appears in another column.

U. S. Sells Land To Catholic Church In Alaska

Washington, D. C.—(RNS)—An act authorizing the sale of about 46 and a half acres of land to the Bishop of Alaska in trust for the Roman Catholic church has been signed by President Truman and is now law.

The bill was introduced by E. L. Bartlett, Alaskan delegate in Congress, to permit the St. Terese Shrine, near Juneau, to purchase the acreage for a planned building expansion program, according to attaches of the delegate's office.

The church will purchase the land directly from the U. S. Department of the Interior at not less than \$1.25 an acre.

397 Army Chaplains Lost In World War II

Washington, D. C.—(RNS)—Casualties among chaplains of the U. S. Army in World War II totalled 397 as of August 31 last, it was reported here by Brig. Gen. Luther D. Miller, army chief of chaplains.

The list of 138 deaths consisted of 76 chaplains killed in action, including 12 lost in the sinking of Japanese prison ships, and one killed during bombing of Germany, and 62 non-battle casualties, including one who died of disease in a Japanese prison camp.

room of each school, and a set of Christian character-building books, selected by a special committee, in each high school library.

The movement here is similar to campaigns conducted recently in a number of other North Carolina counties. Church groups in Cabarrus, Cumberland, Duplin, Mecklenburg, Rutherford and Watauga counties already have supplied such literature to their schools.

Who Should Pray In Public?

By
William James Robinson, A.M., D.D.

Public worship is an essential part of the Christian religion. Public prayer is one person praying audibly that he may worship for himself, and lead the hearts and minds of his hearers to make an acceptable offering of praise to God. It is a legitimate and perfectly proper praying to be heard of men, but with the noble purpose of leading them to make an acceptable approach to God for themselves.

Righteousness An Essential

"The effectual fervent prayer of a righteous man availeth much." No one should assume to lead in public prayer, or be called upon to do so, who cannot lift up to God clean hands and a pure heart. The people must believe in the man leading the prayer or he will turn them from God rather than to Him. In some instances devout men have been the victims of violent assaults because they were godly. Many of the prophets, and all the apostles, suffered severe persecution because they were righteous. One of the godliest ministers I ever knew was forced from his pastorate because of his firm opposition to Sunday baseball. He was a gentleman of the highest order, and incapable of harshness, but equally incapable of compromising with sin.

In many churches there are men who love prominence more than they love piety, and all but demand to be heard in public prayer. Their conduct is such that it often embarrasses the pastor. If he calls on them he is censured by many who dislike to hear their prayers. If he does not call on them they censure him, and by various means try to injure his influence.

Many others are called on to perform this sacred office who would not resent being overlooked, but who are unworthy. I have known persons who could pray with seemingly sincere fervor who were profane and delighted in vulgar jokes in their daily conversations. I have known one man, an active deacon, who was reputed to use foul language in his office while talking with his employees, and it is alleged that he gambles with his fellow-players when he played golf.

Many sincerely devout pious men for one reason or another should not attempt to lead in public prayer. I knew a deacon in my early ministry who was held in high esteem, but who stuttered so badly that only his intimate associates could understand him. To the frivolous his prayers were ridiculous. I had another deacon, one of the noblest men I ever knew, whose voice was so weak that only those very near him could hear him.

Prayers Should Be Appropriate

Public prayers should fit the occasion. Certainly a prayer that stressed foreign missions would not be a very appropriate prayer for a wedding ceremony. Neither would it be suited for a funeral service. The prayer in the devotional service of a department in a Sunday school should fit the occasion. This prayer is to fit the hearts and minds for a teaching service. It should not only fit a teaching service, but it should be adapted to the department in which

WHAT ABOUT THE SUNDAY MOVIE?

Roy L. John, Canyon, Texas
In Baptist Standard

When conscience smites muddled minds, careless compromisers, and confused Christians for doing doubtful deeds, they usually try to hide behind this question: "What's the harm?" This was asked recently by a young friend concerning the Sunday movie, and maybe you'll be helped by the answer.

The Sunday movie, along with other Sunday sins, is a violation of the unchanged moral law of God who said: "Remember the Sabbath day to keep it holy."

The Sunday movie is a violation of the precedent set by God when He forbade the children of Israel to gather manna on the Sabbath during the wilderness wanderings.

The Sunday movie is a violation of the example set by Nehemiah who led Israel in a great revival by forcing all who bought and sold to refrain from doing so on the Sabbath.

The Sunday movie is a violation of the principle of Christian stewardship which makes you your brother's keeper, for it undermines your influence and discounts your testimony.

The Sunday movie is harmful to the religious life of your community because it fills the minds of people with thoughts that crowd out religious thoughts, and turn many people from the worship of God to the adoration of the "stars."

The Sunday movie is harmful to spiritual growth for it is a spending of money and time for that which is not food for the soul, and that which satisfieth not.

The Sunday movie is causing many thousands to go to hell because it gets many unsaved people who otherwise might go to hear the gospel and be saved instead of following the "bright lights" on the road to hell.

The Sunday movie is not a work of mercy or necessity and cannot be excused in the mind of an intelligent Christian. It is commercial in its purpose, immoral in many of its plots, a promoter of dancing, drinking and smoking, and results in deadly harm to the souls of men everywhere. Christians cannot afford to indulge.

it is offered.

Public prayers must be prepared in order to assure appropriateness. There is a type of diction that adds to the effectiveness of public prayers. I am sure God hears the intent of the heart regardless of the wording of the prayers, but men are different. They form their own opinion of the one leading the prayer and are moved favorably or unfavorably by its wording. Every one who leads public prayers should avoid sameness. Many devout brethren use certain phrases in every prayer they offer regardless of the occasion, and repeat certain phrases frequently. . . .

The minister's pulpit and other public prayers should be prepared as carefully as he prepares his sermons. This is hard to do, but if it is not done they will be marked by sameness and lose their effectiveness. Sameness is injurious to any minister's utterances. Whether it be in prayer, administering the Lord's Supper, or in his announcements, a minister should seek variety.

"Tell The World It Pays To Serve The Lord And Be A Christian"

By Millard A. Jenkins

I said, "I will go out this afternoon into the by-ways and see who I can find." I had not gone far till, driving by a vacant lot, I saw a tent among some trees. "Newcomers," I said, "and now to get acquainted." I called to know if there was "anybody at home," and a woman opened a flap window in the side of the tent and poked her head out. Her face did not look as if it had been washed or her hair combed for a week.

"Who are you and what do you want?" she asked in a voice that indicated irritation. "I'm the preacher down at the First Baptist Church," I said. "I saw your tent and knew it meant newcomers, and so I called to welcome you to our city and to our church."

"Lawdy me," she said, "my pappy was a Baptist, an' I used to be."

"I'm holding a revival at one of the missions of our church," I said, and pointing the direction, I told her how to reach the place and gave her a warm invitation. She told me that she and her husband were trappers and had never lived under anything but a tent roof, and that their fathers were trappers before them.

"The trapping business played out," said she, "and we have come to town where I can raise some chickens and the ol' man can get yard work an' little jobs around."

"I'll be on the lookout for jobs for him," I said. "You come to the meeting tonight, and bring him with you."

"I'll bring him," she said, and she looked like she could do it.

That night they were there, the odor of the tent with them; but they were all interest from the start. A night or two later he was converted, and she was reclaimed. I did not receive them at the mission, though it was an arm of the church. I had them come down to "the big church." I never was prouder of my people, the warm and cordial way they received them. It was a new world to them. There was no longer the odor of the tent. Their clothes were plain, but none there were cleaner. And none were more regular in their attendance or more ready to turn a hand in the church work according to their ability than they proved themselves to be.

Coming in from the country one day, one of my preacher friends overtook a man walking and invited him to ride. It was my man Morgan. Learning his name, my friend engaged him in conversation.

"Where do you live?" he asked.

"In Abilene," he replied.

"Are you a member of the church?"

"Yes, the First Baptist, and the old woman is, too."

"Who is your preacher?"

"A feller by the name of Jenkins."

"Can he preach?"

"Well, he'd fool you. He does tolerable well. You know, he's got some of them rich fellers in his church, and he's got 'em right under his thumb. He won't preach a lick till they take them baskets and get the money and set it down right where he can see it. I'm fur him."

One day Morgan asked me what I meant when I said if one moved away he ought to have a church letter with him. I explained it to him.

"Well," he said, "me and the old woman's going to move to a farm up-state, and we'll just take our letters with us."

They moved away and several years passed before I knew their whereabouts. During a revival meeting in an up-state town, we were holding a meet-

The Art Of Church Ushering

First of all, credit for the basic material used in this article should be given to B. F. Sylvester whose story "Sunday-Morning Traffic Cops" appeared in The Saturday Evening Post, June 3, 1944. At this time I will quote only a few sentences, paraphrase others, and interpolate at other times, in order that the general standard of church-ushering may be improved.

The importance of church-ushering was recognized when the University of Omaha established a School for Church Ushers. The establishment of this school had the eminent backing of many of the representatives of the leading churches of several denominations in the Omaha, Nebraska, area as well as the active cooperation of the allied professors and officials of the university.

"Not all worshipers arrive at church on Sunday mornings in a frame of mind to meet the old-time religion halfway. Some of them require softening up before the preacher begins. This is accomplished partly by the atmosphere of the church, partly by the choir and partly by the ushers. Many ministers say that if they had to lose either the choir or the ushers, they would keep the ushers at all costs."

"An usher should be a man of good standing in the community, of pleasing personality, and have a 'sense of the fitness of things.' He should be twenty-five years or more in age, not too tall and not too short to cause others to feel conspicuous in his presence. He must, above all, be able to take criticism and come up smiling."

"If you are an usher, you are expected to greet people cordially, calling them by name, but not overdoing it; be dignified without chill, shake hands 'when shaken to,' stand erect, not to lean on pews and walls, walk one step ahead so that the person conducted does not feel lost or take some seat of his own choice and leave you stranded and feeling foolish at the end of the aisle. You will answer questions without fumbling for the bulletin. You will present a copy of the bulletin, not at the door but when the person is seated. For one thing, this gives you some control and your charge is not so likely to drift away from you on the way down. You hand the bulletin face up, directly

ing on the street. I noticed a nicely dressed man standing looking on and greatly interested. When I would look in his direction, he would smile.

The service over, he reached out his hand and said, "Howdy, Brother Jenkins, glad to see you. I don't believe you recognize me."

"I know I've seen you," I replied, "but for the moment I can't place you."

"Remember the day the old woman poked her head out of the tent window?" It was my man Morgan.

"I live out a few miles from here where I rent a farm, and I want you to come and see me," he said. "I want you to see my two big fat mules and what a fine crop I've got. And I want you to see how I've got the old woman dolled up. There's a good Baptist church out there an' we are members. We are living now sure enough, and you can tell the world that old Morgan says, 'It pays to serve the Lord and be a Christian.'"

And I said, "Thank the Lord for leading me to that old tent that day when the old woman poked her head out of the window."

into the hand of the person.

"On the way back you take note of vacant seats. There is no situation more awkward than that of a group of worshippers standing in the aisle while the usher looks for the seats he thought were there. You will inquire about the absent members of the family."

"To combat attention-loss and wool-gathering on the part of the congregation . . . seat the more intelligent persons on the outside and at strategic points. Their intellectual force and attention hold less intelligent and less serious worshippers in line."

. . . A temperature of sixty-eight degrees is ideal. If it is any warmer, some persons have to fight off the desire to sleep. . . . He should not put several wriggling adolescents together, but pair them with older persons."

"At certain parts of the worship service, no one should be allowed to enter the auditorium. The usher in such instances may well make use of an uplifted hand, much after the manner of a traffic cop. To do so is as much as saying: 'Something important is going on inside. You should have come in time.'"

What is believed by this writer to have been an extremely rare instance of "ivory traffic tower" conducting is told by Sylvester in which he relates how a certain Fifth avenue parishioner attended a certain church for twenty-seven years without even one of the ushers ever having spoken a word to him other than the stereotype formalities of the occasion, until one day he entered that church, took his accustomed seat, and there remained throughout the service with his high silk hat on his head, for no other reason than to win a bet from his wife that he could make one of those ushers speak to him.

The other extreme of too much cordiality is related by Sylvester in which he cautions against the "too-hearty, who's everything?" type of usher, who slaps you extrovertly on the back and ruffles most of your week's quota of religion out of you in the process; the usher in that instance "bowing and scraping". . . "to the point where he backed over the baptistry one Sunday and fell in."—The Baptist Courier.

—BR—

Cleveland Newspaper Surveys City's Religious Sentiment

Cleveland, O.—(RNS)—If a poll conducted by the Cleveland Press is accurate, 70.5 per cent of Clevelanders are church members, and 92.5 per cent believe the churches are doing a good job in the betterment of the community.

Conducted by reporters of the newspaper in widely scattered sections of the city, the poll revealed that 42.5 per cent of the persons questioned attend church regularly, 32.5 per cent occasionally, 14 per cent hardly ever and 11 per cent not at all.

To the question, "What, if anything, do you think the church can do to serve the community better," some of the comments were:

Be more tolerant of other people outside their own parishes . . . the subject of money should not be brought up so much in services . . . have more sessions for singing hymns . . . we need a little more fire and brimstone . . . make it more attractive to the young people.

Dr. Weatherspoon Opposes Peacetime Conscription

Many voices are urging the adoption now of compulsory military training as a peace-time policy of our nation. The sub-committee of the Social Service Committee of the S. B. C., felt that I should make a statement calling upon the Christian people of the South, and particularly Baptists, to urge our senators and representatives in Congress to postpone action on any such policy until this present war is ended and until the machinery of peace shall have time to demonstrate whether or not so radical a departure from our past policy is necessary.

This postponement should be urged for several reasons:

1. The immediate adoption of compulsory and universal military training is not necessary. At the end of the war we shall have millions of highly trained men and five years, even ten years from now we shall have a vast army of men still in the fighting age who will be ready for any emergency.

2. It is not possible to measure now what peace-time program of military training should be adopted. The United Nations are pledged to disarm and to insure the continued disarmament of the nations which hitherto have been the disturbers of international peace and the promoters of war. They have also pledged to seek and are already moving in the direction of an international organization for the purpose of the uniting of all peace loving nations for the preservation of peace. This organization ought to be given a change in good faith and without new evidences of distrust. To urge precipitate adoption of compulsory and universal military training would raise doubts of our government's attitude and intentions.

3. Precipitate action involving so radical a change in the policy of our democratic nation would not be wise. Universal military training would involve an unending annual expenditure of millions of dollars that ought not to be incurred unless adequate national defense demands it. It would involve the prolongation of the period of education of all American youth, and break off permanently the education of many thousands. It would involve the amassing and maintaining of huge stocks of armaments and productive machinery, requiring constant renewal, without which trained men are useless. Training for war in the normal education of our youth would change the American attitude toward war as it has done in Germany and Japan and wherever it has been the national policy.

This is not a plea for inadequate defense, but for caution and deliberation. The only real argument for immediate action is that sober peacetime reflection might not accept universal compulsory education for war. Let every ready consider the whole matter. Once adopted and set up the policy would with great difficulty be abandoned.

—BR—

The R. A's had charge of the devotional at the morning worship hour at Iuka to start their Focus Week. Pastor R. E. Pate brought an appropriate sermon for the occasion. Other plans for the week included a visit to the county home, mission study, work on ranking system and a social on Friday evening. —Mrs. J. D. Finch.

Sunday School Department

E. C. WILLIAMS, Secretary

W. R. ROBERTS, Associate

MISS CAROLYN MADISON, Elementary Secretary

The Joy of Conquest

There is joy in conquest. There is a feeling of satisfaction when we have won a victory, and the more the victory has cost us the greater the satisfaction. The hunter would get but little, if any, joy from hunting if the game came within easy reach so that nothing was necessary to get it except to reach out the hand and take it in. The fisherman would not even so much as go fishing if nothing were necessary to get the fish except to dip them up with a net. The joy in hunting is trying to outwit the game and get it when it is doing its best to get away. The pleasure of fishing is to land the wily bass or the fighting bream when it is putting up the hardest scrap it can. Then when we kill or catch we are happy because of the joy that came through conquest.

How very true this is also of Christian service. That which costs nothing brings no blessing. Where sacrifice begins blessing begins. The hardships may be God's way of making more useful our lives. That boy or girl, young person or adult whom we have tried for many times to enlist in the class, and have failed each time, and then gone another time and succeeded, is the cause of much greater joy for us than if we had got him the first time we tried. That lost person whom we have tried many times to win to Christ, and failed each time, then if later we do succeed we are much happier than if we had won him the first time. There has been the conquest between the forces of righteousness and evil, and God has won in the person's heart and life. The fact that we won in spite of the hard conquest is the thing that brings the greatest joy.

Also, in the Christian's life there are many obstacles, handicaps and hardships all along the way. But Christ is sufficient for all of them if we are only willing for Him to have His way with us. When temptations assail us, as assail us they surely will, when storms threaten the peace of our pathway, as threaten us they will, when difficulties loom so big ahead of us, as they surely do, and then in Christ we strive hard and win, we experience a joy beyond human understanding because it has come through conquest. God has never promised ease to His people, but He has promised victory unto those who put their trust in Him and ask Him for light and guidance and help.

Yes, there is real and abiding joy in conquest. The Sunday school superintendent and teacher need to remember this in their work. It will not always be easy to start that new class, to reach the new people, to maintain that teachers' meeting, to promote a good program of training, to keep evangelism at the front, to keep the school properly graded and organized, but these things can be done. And, if they are done after long and arduous conflict, the greater will be the joy for those who did not quit. The successful class, department or school did not come about accidentally or incidentally, but somebody worked at it—and possibly for a long time.

Therefore, let's keep up the good fight of faith as we enter this new

year, and work and pray that the Lord may lead us unto victories far beyond anything ever before reached. We like the sentiment of that fine old song which says that the toils of the road will seem nothing when we stand at the end of the way. There are so many others yet to be won and reached for the Lord and His work that it deserves our best every day. It is a conquest but let us remember that there is real joy in conquest.

—BR—

Louisiana Associations Support Orphanage

As these notes are written two associations have held their annual meetings. These were Carey at Jennings and Concord at Liberty church. Frank Stevens represented the home at Carey and the superintendent was at Concord. Both associations gave us a good hearing. They always do and both gave us a good offering. Nearly always when the orphanage is discussed an offering follows. We never ask for an offering but it is always acceptable. Last year we received from these annual meetings \$2,061.07.—(Dr. T. W. Gayer in Our Home.) Superintendent, Louisiana Baptist Children's Home.

Note: We are glad that Baptist associations in Mississippi follow the same plan. There are 73 associations in Mississippi whereas there are only 41 in Louisiana. The offerings in Louisiana must be more general and larger as we do not receive this much from our associational offerings. We are grateful, however, for the amount we do receive.—W. G. Mize, superintendent, Mississippi Baptist Orphanage, Jackson, Miss.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ-laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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Blue Mountain, Miss., Nov. 2—Miss Jeanne Whistle, Black Oak, Arkansas, left, who has been chosen as May Queen by the Blue Mountain student body, and Miss Pauline Dear, Sledge, who has been selected as Maid of Honor.

Wanted! Men and Women Who Are Hard of Hearing

To make this simple, no risk hearing test with Urine drops used with simple syringe. If you are deafened, bothered by ringing, buzzing head noises due to hardened or coagulated wax (cerumen), try the Urine Home Method test that so many say has enabled them to hear well again. You must hear better after making this simple test or you get your money back at once. At all drug stores.

MISSISSIPPI CALENDAR OF PRAYER

- November 19—Mrs. Frank Cox, Associational W. M. U. Superintendent, District 4.
November 20—Dr. Modena Peterson, College Physician, Blue Mountain College.
November 21—Mrs. J. C. Borum, W. M. U. Associational Superintendent, District 4.
November 22—Mrs. J. C. Hayes, W. M. U. Association, Leflore County.
November 23—Rev. J. D. Thompson, Prentiss County Convention Board Member.
November 24—Mrs. R. M. Lewis, Associational W. M. U. Superintendent, District 4.
November 25—Mrs. Edgar Reid, Associational W. M. U. Superintendent, District 5.

—BR—

The "Choctaw Spirit" is already manifesting itself among the students at Mississippi College and cheer leaders have been elected. Head Cheer Leader Jimmie Riley of Hattiesburg will lead the cheering section. Cheer leaders for the classes are: Junior, Mary Jo Pettit of Jackson; sophomore, Betty Newton of Monticello, and D. D. Kennedy of Cleveland and freshman, Rena Mae Tovar of Vicksburg.

November is Thanksgiving month. Thanksgiving is the Orphanage season. Let us put the Orphanage in our calendar of interest for this month and do our best.

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Sunday School Lesson

Prepared by Bracey Campbell

Lesson for November 18
THE OUTREACH OF THE CHURCH
Acts 11:10-30; 12:24-13:4;
Ephesians 4:11-16

I. The First Missionary Church. Acts 11:19-30.

Syrian Antioch, the city of Antiochus Ehipanes, and the third city of the Roman world, was so wicked in its life the Roman satirist, Juvenal, declared that the sinful practices of Antioch had penetrated to Rome, infiltrated and corrupted the city. A few of the refugees fleeing Jerusalem after the death of Stephen came to Antioch, the most wicked city in all of Asia, and preached Christ there. There is in all the extent of Christian history no more marvelous illustration of the truth of the saying of John, "This is the victory that overcometh the world, even our faith," than the establishment of Christianity in Antioch. A God who can establish a centre of Christian purity in Antioch can subdue the forces of evil anywhere, in my heart and yours, in my home and yours, in my community and yours.

II. The Gospel Conquering. Acts 12:24, 25.

This is the record of what occurred in Jerusalem as a result of the persecution instituted by Herod, beginning with the martyrdom of James, followed by the imprisonment of Peter by Herod and the delivery of Peter by the angel. "The word of God grew and magnified." That is to say that the Christians announced the word of God, published the word of God, preached the word of God, taught the word of God, and men believed it. Shall I not say that men lived the word of God, and that this living more than all the other methods of announcement, won men to Christ. The conditions under which the publication, the declaration, the heralding of the word were carried out, were apparently unfavorable, but the greater the difficulties encountered by the word, the wider and more rapid its dissemination.

III. The First Foreign Missionaries. Acts 13:1-4.

Here we are at a turning point in the story told in Acts. Hitherto the action has revolved about many actors: hence the chief actor is Paul, and all the others come into the narrative only as they act with Paul.

Read the first verse to see the condition in the church which led to the sending forth of this the greatest of all the missionaries of the cross.

Their church life was the significant thing with these men. No wonder then that the Spirit spoke to them. He gave the church a command that the church should set aside Barnabas and Saul to a distinct work for the Lord. The church set the chosen men apart, and the Spirit bade them leave Antioch for strange shores, being careful only to know where the Spirit wished them to go. Trace them as they go to the foreign fields, and see how they were guided and speeded and prospered in their goings, because they were marching under the orders of the Holy Spirit.

IV. How God Makes a Church Competent for All His Work. Ephesians

Chaplain Geer Ready For Pastorate

By H. W. Shirley

Chaplain (Captain) Norris Q. Geer, formerly of Texas, is now out of the service and would like to locate in Mississippi. During the time Chaplain Geer was in the service he spent two years at Camp Shelby and was one of the most popular chaplains there.

The writer has known Mr. Geer for years and he is a great gospel preacher and teacher.

His address is Purvis, Miss., care Rev. H. W. Shirley.

4:11-16.

Read this section over and over. It contains much that is instructive and profitable for our times. Let the church, any church, set itself the task of making itself into such a church as is here described and that church will present the world an example of the work of the Lord.

When EXHAUSTION leads to Headache

Don't let headache double the misery of exhaustion. At the first sign of pain, take Capudine. It quickly brings relief, soothes nerves upset by the pain. It is liquid—already dissolved—all ready to act—all ready to bring comfort. Use only as directed. 10c, 30c, 60c.

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Call for Workers

THE city mission program depends on volunteer workers from the churches.

Every mission operated and each service conducted requires consecrated volunteers.

The superintendent in each city plans the work and leads in the program.

But his hands are tied without help from the churches.

As Christ weeps over the cities today, He surely must yearn to see His people busy in mission work.

In 44 cities over 450 churches sponsor mission work. But over 1,200 do not. Every church sponsoring at least one mission is our aim.

HOME MISSION BOARD

Southern Baptist Convention

*Evangelizing the South
Is Our Task*

Worldwide Bible Reading Set Thanksgiving To Christmas

With the recent appointment of the Rev. J. Chapman Bradley, D. D., to the permanent secretarial staff of the American Bible Society, "use" of the scriptures will be added to the three traditional functions of the society—translation, publication and distribution. With the challenging theme, "Marching Orders for a New Day," the society will launch a worldwide Bible reading campaign during the weeks between Thanksgiving and Christmas. The purpose of the campaign is to enlist men and women the world over in daily Bible reading to forge a spiritual bond between nations in the rebuilding of a new and better world community in which peace based on mutual understanding can be made secure. The 34 passages for the 34 days between Thanksgiving and Christmas were chosen through a worldwide canvass of men and women in the armed forces for whom the scriptures have attained deep significance.

Special posters, church calendar forms and brochures are available through the American Bible Society to churches everywhere.

The special Bible reading emphasis had its origin two years ago in a letter from a soldier to his mother asking that she read a chapter from the New Testament each day, he doing likewise, and that in this way he would feel that somehow they would be united. The idea proved and received widespread support in 1944.

Plantersville Welcomes New Pastor

The Plantersville church recently entertained with a fellowship supper at the church for their new pastor, Rev. J. D. Thompson, and his family.

Sunday School Superintendent C. L. Bucy extended the welcome from the church. Pastor Mattox of the Methodist church welcomed the Thompsons into the community and presented them with a broom which he made in his shop. Instructions were to use the broom in the new pastorium and not to dip the broom in water, but to sprinkle it. The making of the broom was used as an illustration of how Christian people may be more useful when bound together by the love of God. The Rev. James welcomed the pastor and his family into Lee county.—Mrs. Partlow.

—BR—

Southern Baptists should make immediate provisions for normal growth of current programs of work, for rehabilitation of all property and equipment destroyed by the war, for the appointment of additional missionaries, and have a permanent emergency reserve fund as a backlog for any postwar financial recession.—R. Paul Caudill, pastor, First Baptist Church, Memphis.

—BR—

Mt. Zion church, Tate county, has called Rev. Oliver Hood of Calhoun City for half-time for the coming year. The church has been without a pastor since the death of Rev. J. A. Huffstaller in July.—B. B. Miller, reporter.



Quality Books for Christmas Giving

LIFE AT EIGHTY: As I See It

Arthur Flake

\$1.25

Looking forward and backward, a stalwart Christian gentleman surveys life and finds it good. Gracious and gallant soldier of the cross, practical seer and rugged pioneer, Arthur Flake is the "grand old man" of Southern Baptist Sunday school and Training Union work. Now in his eighties and happier, wiser, and kindlier than ever, he writes with an inimitable blend of richness, humor, gentle irony, varied experience—a living, kindly spirit that speaks encouragement, comfort, and strength to all who read with good will and discernment.

GEORGE W. TRUETT: A Biography

Powhatan W. James

\$2.00

This is the definitive life story of the late George W. Truett, for forty-four years pastor of First Baptist Church, Dallas, Texas, and for five years president of the Baptist World Alliance. Renowned and revered as a great denominational leader, beloved and respected as pastor and preacher, Dr. Truett lived his convictions, and his unswerving loyalty to Christ made his life one of peculiar and far-reaching power. This is a new and revised edition, with an additional chapter covering the last five years of Dr. Truett's unusual career.

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GOING PLACES

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Our Text: 1 Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

LINCOLN COUNTY ASSOCIATION

Lincoln County Association, one of Mississippi's best, met in one of the leading country churches of Mississippi, Macedonia. Rev. A. W. Talbert is pastor of this outstanding church. They have an adequate brick building that many a town would envy.

We were only an afternoon visitor, but if only half of what we heard about the dinner and hospitality is true, there was an abundance of both.

Lincoln County Association has 32 churches. Ten are full time, 19 half time and three are quarter time. The churches reported 218 baptisms, 8725 members, and \$33,459 for missions.

Rev. James L. Sullivan was elected moderator; Rev. Lewis Wells, vice-moderator; Mrs. G. D. Williams, clerk, and W. L. McGraw, treasurer.

Record readers in Lincoln county are now listed as follows: Big Springs 12, BETHEL 34, BROOKHAVEN FIRST 454, CLEAR BRANCH 19, FAIR RIVER 36, Fairview 2, FRIENDSHIP 58, GUM GROVE 53, HEUCKS RETREAT 48, HOLLY SPRINGS 28, Little Bahala 11, MISSION HILL 30, MONTGOMERY 57, Moak's Creek 5, MT. MORIAH 50, MT. PLEASANT 53, Mt. Zion 8, NEW PROSPECT 41, NEW SIGHT 30, PEARLHAVEN 52, PHILADELPHIA 18, PLEASANT GROVE 32, PLEASANT HILL 52, RUTH 31, Shady Grove 1, WELLMAN 55, BOGUE CHITTO 42, MACEDONIA 159, Union Hall 1.

BRANDON

While Pastor L. G. Sansing was in a meeting at Tate street church, Corinth, we supplied at Brandon.

One brother said people didn't attend well when the pastor was away. But if a few more had come chairs would have been needed.

Prof. A. A. Roebuck, school superintendent, was most helpful as master of ceremonies. We were a guest in the home of Deacon and Mrs. R. W. Boyce. And what a supper.

Record readers in Rankin county are now listed as follows: ANTIOCH 50, Barefoot 1, BRANDON 55, BRIAR HILL 44, CATO 40, CLEAR BRANCH 66, Concord 12, COUNTY LINE 47, East Side 8, Galilee 1, HICKORY RIDGE 22, FANNIN 18, JOHNS 20, LEESBURG 43, MIZPAH 36, MOUNTAIN CREEK 22, OAKDALE 44, PEARSON 21, PUCKETT 41, PELAHATCHIE 68, PISGAH 43, Rehobeth 3, RICHLAND 56, Rock Hill 12, STEEN'S CREEK 92, UNION 30, Whitfield 1, STAR 47, Bethel 13, Liberty 16, Line Creek 1, Dry Creek 8, PEARL CITY 27.

GLADING ENTERTAINS ASSOCIATION

The Mississippi Association elected G. K. Walker as moderator for another term, and B. B. Hall was named vice moderator. C. E. Young was named clerk. Visitors to the association speaking on the Ministers' Retirement Plan, Christian education and the orphanage were J. A. Travis,

Bro. Landry and Bro. Johnson. According to reports at the association the following Baptist Record subscribers were listed: BERWICK 32; BETHEL 46, CENTREVILLE 84, CROSBY 45, Eastfork 8, EBENEZER 14, GALILEE 110, Glading 9, GILLSBURG 61, HEBRON 26, LIBERTY 141, MARS HILL 91, MT. OLIVE 71, Mt. Pleasant 1, MT. VERNON 77, NEW ZION 24, PIONEER 27, ROBINSON 23, WOODVILLE 70 and ZION HILL 30.

The Glading church and Rv. J. A. Terrell proved to be excellent hosts, and the dinner prepared by the Glading ladies was most enjoyable.—Lester White.

GREENE COUNTY ASSOCIATION

Pine Level church, the home church of Sunday School Secretary E. C. Williams, was host to the Greene County Association. It rained very hard all morning, but people came. At noon the ladies had a lunch fit for a king.

Officers elected were: Moderator, Rev. M. E. Perry; vice-moderator, E. M. Ball; clerk and treasurer, Joe Walley.

We were given two thirty minute periods to discuss The Baptist Record and State Missions. Most of the Greene county churches are now Baptist Record churches. Many compliments were heard concerning the sermon by Rev. T. E. Swearingen of State Line.

Greene county now has Record readers listed as follows: AVERA 20, CEDAR GROVE 16, COUNTY LINE 13, EAST SALEM 15, FELLOWSHIP 12, JOHNSON CREEK 12, Indian Hill 6, LEAKESVILLE 48, McLAIN 35, Neely 4, PINE LEVEL 20, PLEASANT HILL 15, UNITY 12, Washington 7, WEST SALEM 24, Leaf 2, SAND HILL 31, Progress 1.

GULF COAST ASSOCIATION

Gulf Coast Association met Monday night and Tuesday, October 23-24 with First church, Biloxi. Pastor G. C. Hodge and the ladies of the church were A-1 hosts and the lunch was all that one could wish.

Officers elected were: Moderator, Dr. H. T. Brookshire; vice-moderator, Rev. W. T. Miller; clerk, Rev. W. S. Allen.

We were given a good place on the evening program to set forth the merits of The Baptist Record EVERY FAMILY Plan. Rev. Riley Munday, B. S. U. secretary, made a good presentation of the state work.

Record readers in the Gulf Coast Association are now listed as follows: LOGTOWN 14, Corinth 1, Pearlinton 1, BAY ST. LOUIS 30, Kiln 3, BILOXI FIRST 154, BILOXI SECOND 26, BOWEN MEMORIAL 33, Crane 1, GRACE MEMORIAL 77, GULFPORT 109, HANDSBORO 25, LONG BEACH 57, Mississippi City 2, PASS CHRISTIAN 43, WOOLMARKET 15, Sharon 2, NEW HOPE 11.

SIMPSON COUNTY ASSOCIATION

Simpson County Association met with Antioch church. The pastor is Rev. Oscar Byrd. The dinner was up to the usual high standard that is typical of Simpson county. The church has recently been improved with new oak floors.

Officers elected were: Moderator, J. H. Mangrum; vice-moderator, Rev.

Guy Little, and clerk, Rev. C. W. Black.

One of the best associational sermons that we have heard was delivered by Rev. G. O. Parker, Magee pastor. He has promised to send a brief of the sermon for publication.

Although we were delayed in arriving because of a funeral, Moderator Mangrum saved a good place for us to speak about The Baptist Record, but reminded us that Rev. Guy Little had already made a "red hot" speech for The Baptist Record.

Simpson county Record readers are now listed as follows:

Athens 2, Antioch 11, BRAXTON 43, COATS 10, D'LO 68, FORK 40, Goodwater 10, HARRISVILLE 52, Jupiter 7, Kennedy Springs 8, MAGEE 89, MENDENHALL 96, MT. ZION 91, New Zion 4, Oak Grove 9, PALESTINE 24, Pine Grove 14, DRY CREEK 22, PINOLA 52, PLEASANT HILL 42, PLEASANT VALLEY 36, Poplar Springs 1, Sanatorium 2, SHIVERS 34, Siloam 3, STONEWALL 27, STRONG RIVER 31, Weathersby 6, MACEDONIA 53, Spring Hill 11, Beulah 3.

Blue Mountain, Miss., Nov. 5—The following seniors at Blue Mountain College have been elected to membership in Who's Who in American Colleges and Universities. They will be featured in the Blue Mountain College annual, "The Mountaineer": Dorothy Lee Jefferson, Inverness; Eleanor Langston, Starkville; Marjorie Donnell, Blue Mountain; Mary Ann Durham, Itta Bena; Rosalyn Mitchell, Atlanta, Ga.; Elaine Caldwell, Starkville; Betty Jane Watts, New Orleans, La., and Ruth Vorder-Bruegge Gamble, Memphis, Tenn.

Pleasant Hill Shows Progress

Since 1940 when Rev. and Mrs. W. L. Yeatman assumed the leadership of Pleasant Hill church in Greene county, church gifts to missions have increased 800 per cent. The pastor's heart rejoices that the people love in deed as well as in word, and that they see "the fields white unto harvest" to the ends of the earth. The Sunday school and Training Union organizations are doing fine work. In a recent B. T. U. study course the pastor taught the Adult Manual, Mrs. Yeatman taught the Intermediate Manual and Mrs. Elgin Turner, the Junior Manual. The enrollment was 32 with 25 qualifying for awards.

In elections held by the student body of Blue Mountain College recently, Jeanne Whistle, Black Oak, Ark., was named May Queen. She will be crowned in the annual May Day festivities next spring and will be featured in the college annual, The Mountaineer, of which she is editor-in-chief. Miss Whistle is a member of the Eunomian Society. Maid of honor will be Paula Dear, Sledge, who is president of the Modenian Society.

Named as cheerleaders by the three literary societies of Blue Mountain College are the following students who will lead in athletic activities: Euzelian Society, Peggy Herrington, New Albany; Tommye Nelson, Birmingham, Ala.; Lila Dale, Old Hickory, Tenn.; Eunomian Society, Anne Galloway, Jeanne Hilton, Nashville, Tenn.; Jean Stinson, Old Hickory, Tenn.; Modenian Society, Joyce Tyler, Picayune; Jamie Bright, Kingsport, Tenn., and Betty Hubbard, Meridian.

SPECIAL TOOLS for SPECIAL JOBS

THE PROMOTIONAL MAGAZINES OF THE BAPTIST SUNDAY SCHOOL BOARD

THE SUNDAY SCHOOL BUILDER

A monthly magazine dealing with all phases of Sunday school work, for all Sunday school leaders, including pastors, superintendents, all general and department officers and teachers, and all associational Sunday school workers. Tested and proved to be practical, helpful, and consistently usable.

THE BAPTIST TRAINING UNION MAGAZINE

A magazine of Training Union work, covering the entire organization from Story Hour to Adults, and including associational work. For pastors, directors, department leaders, and other Training Union officers. Indispensable for sound and enduring Training Union promotion, administration, and growth.

THE BAPTIST STUDENT

Designed to meet the spiritual needs of the 140,000 young Baptists in the colleges and professional schools of the South, each issue contains articles of vital interest to Christian youth, editorials, pictures, verse, book reviews, helps for the Baptist Student Union. Published monthly from October through June.

Each of these promotional magazines, except The Baptist Student as noted above, is issued monthly through the entire year. The price for each is 25 cents the quarter of three issues. Annual individual subscription is \$1.00.

These are a part of the Sunday School Board's complete offering of adequate literature for the entire program of Sunday School and Training Union Work—age-group helps and other periodicals that are Bible based and Bible centered, prepared by Southern Baptists for Southern Baptists—literature that is biblical, Baptist, educational, practical, challenging. Our periodical catalog, listing all our periodicals and setting forth their proper use, is yours for the asking. Get your copy now!

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JOHNSON LIBRARY FUND ESTABLISHED

The "Johnson Memorial Fund for Books" is to be established by the Woman's Missionary Union of Mississippi at the W. M. U. Training School, Louisville, Ky., honoring Mrs. J. L. Johnson, who served for over thirty years as training school trustee from our state. This is a fitting and timely honor for our beloved Mrs. Johnson who has given of herself so wholeheartedly and who has always coveted the best for our training school.

Those who know her personally know how she loves books and how interested she is in sharing the best in the field of literature with those around her. On Mrs. Johnson's last official visit as trustee in 1943, Miss Georgia Fancher, Training School librarian, talked with her concerning the great need for books. She urged her to try to interest the women of Mississippi in sending books, or money, in order that the library might be kept up to date with good live books and not grow static. Since our Training School girls are now being admitted to practically all of the classes at the Seminary a great deal of additional reference material will be required.

The memorial will be a gift of \$100 a year for five years for the purchase of books. Each book bought will bear a book plate which carries the name of the donor and the one for whom it is given. A list of all books purchased will be sent to the state office and kept on file there. It has also been suggested by the Training School that a memorial book will be kept in the library which would show the source of the gift, amount of the gift, list of books purchased and a picture of the one so honored.

The money for the memorial will come from money accumulated in the W. M. U. loan scholarship fund over and above the amount needed to pay scholarships now in use.

It was during Mrs. Johnson's long and faithful years of service that the executive board saw fit to change the gift scholarship to a loan scholarship. By making this change not only was the reception of the scholarship dignified but the same money is made available over and over again as it is paid back by those who receive it. Through the years Mississippi has always been represented at the Training School by at least two or more girls. In fact, after the first World War, Mississippi sent so many girls to the school that Mrs. McClure, its first principal, wrote Mrs. Johnson to please stop sending them—there were other states in the Union and that Mississippi could not be allowed to fill the whole school!

At the present time we have eight girls from Mississippi in the school—six of them receiving loan scholarships. Many others of our girls wanted to go this year but all available space was filled and applications are already on file for the September, 1946, term.

Truly the women of Mississippi can be proud to have a part in this splendid tribute to Mrs. Johnson which honors her service in its service to others.—Mrs. Charles Dean, Training School trustee.

RADIO COMMITTEE ENTERS COOPERATIVE MOVEMENT

The 1946 Baptist Hour will open with January and continue through March 10. A second series of the 1946 Baptist Hour will begin with July and close at the end of September.

The broadcasts will be at 8:30 o'clock in the Eastern Time zone. Definite announcement concerning the Central Time zone will be made later.

Many stations told us that an every Sunday morning Baptist Hour for six months for 1945 was more of one denomination than the stations could carry. For this reason, one of the larger stations withdrew from the network for the second quarter in 1945. The stations must seek to maintain a fair balance of time among the leading denominational groups, especially when the time is free, as in the case of the Baptist Hour.

To overcome this objection, the Baptist Radio Committee has entered a cooperative movement with the radio committees of the Presbyterians and Methodists of the South in a movement known as the Southern Religious Radio Conference. The objective of this conference is, "To attempt to solve the traffic problem in evangelical broadcasting over Southern independent networks in such manner as to avoid embarrassment to radio management by two or more denominational groups which we represent requesting the same broadcast time."

Article IV of the constitution reads, "If and when the total time for network broadcasting by all the cooperating groups becomes greater than one independent Southern network can provide, the conference may seek to arrange for another such independent Southern network and thus supply the total radio demands of the cooperating groups." Thus this cooperative movement will result in more rather than less broadcast time for Baptists.

Article V reads, "Each cooperating group shall be free to present Bible truth positively and constructively as interpreted by its own group in accordance with the ethics of good broadcasting." This simply means that the Baptist Radio Committee will have no limitations from this conference in presenting the truth as Baptists know and preach it.

Cooperation with the Southern Religious Radio Conference will give the Baptist Radio Committee more time for network broadcast than we could hope for otherwise, and will ultimately result in a better hour, will present one or more evangelical messages with South-wide coverage every Lord's day to balance against the Catholic Hour which is a weekly broadcast.

—BR—
Newton: We had ten additions on November 11.—R. A. Morris, pastor.

First church, Shelby, North Carolina, of which Dr. Zeno Wall is pastor, recently held a "Home-Church Revival." Communitywide prayer services were held in preparation for the revival. There were 200 prayer meetings in 200 homes. Dr. James Middleton of First church, Atlanta, Georgia, will be the preacher for the revival.

We have already baptized 117 this year into the fellowship of First church, Shelby, North Carolina.—Zeno Wall, pastor.

How The Brookhaven Pastor Keeps Busy

Rev. J. L. Sullivan, pastor of First church, Brookhaven, was a busy man during the past year. His report to the church follows:

Sermons and addresses, 335; funerals 29—totaling 364 messages for the year.

Visits made: sick 998; bereaved, 113, pastoral, 774. prospective members, 118—making a total of 2,033 visits for the year.

Classes taught, 56.

Personal conferences (personal problems, etc., discussed with people who came to pastor's study), 773.

Books read, aside from sermon preparation, 51.

Weddings performed, 32.

Baptisms 41; received by letter 98.

Special meetings attended (committee meetings, planning meetings, etc.), 314.

Hours spent in actual church work: at church building, 1,343; outside church in visitation and promotion, 1,854—totaling 3,197 hours of church work done for the year.

—BR—

Drinking On Trains And Planes Deplored

Evanston, Ill.—(Special)—Branding present-day travel "both difficult and dangerous because of drinking conditions on trains," the National Woman's Christian Temperance Union today formally petitioned railroads to discontinue sale of liquor and called upon Congress to enact laws making the roads responsible for "damages to passengers due to drinking," according to Miss Susie V. Powell, state president of W. C. T. U. Additionally, the Robertson bill in Congress to prevent installation of bars and cocktail lounges on air liners was approved in principle.

The petition addressed to railroads which also served notice of the WCTU's recommendation to Congress follows:

Since experiences of many women show that travel under present circumstances is both difficult and dangerous because of drinking conditions on trains, we petition the railroad companies to prohibit the sale and use of alcoholic beverages on the passenger trains of the country.

We further call upon Congress to pass a law holding the railroad companies responsible for damages to passengers due to drinking conditions on the trains.

The following was directed to the airlines and Congress relative to a recent proposal that liquor be served on passenger airplanes:

We recognize the serious danger of serving alcoholic beverages on air liners and we approve in principle the Robertson bill to prevent the installation of bars and cocktail lounges on air liners. We approve, in general, legislation having as its purpose the prevention of the use of alcoholic beverages in the air, at airports or by those engaged in any capacity on airplanes or in the servicing airplanes.

The "efforts of certain bus lines" to stop drinking and smoking on motor buses was commended, and all railroads were additionally requested to reserve space for non-smokers on trains, and bus lines to prohibit smoking or drinking on buses.

Church Provides Service For Deaf

The First Baptist Church in Memphis, Tennessee, Dr. Paul Caudill, pastor, has arranged for its deaf friends to "hear" the pastor's sermons each Sunday—with the interpreter, Miss Fay Osborne, student at Southwestern Seminary, traveling by airplane each week-end from Fort Worth, Texas.

Twenty-one of the city's "silent friends" joined the church during the recent revival, when there was a total of 81 additions. Of the 21, six came for baptism. Miss Osborne, who served as interpreter for two weeks, had but one deaf person for the first service, but there was a rapid growth in the number which reached 53 for the final revival service. In addition, Miss Osborne organized a Training Union with 34 members for the first meeting. The work will be extended in the coming months and will provide the first opportunity of its type in the city for the deaf. They occupy a special section in the church auditorium, to the left of the pulpit, with Miss Osborne interpreting the entire service.

—BR—

MRS. ROSETTA C. MEADOWS

Whereas, On the 13th day of September, 1945, God called to be with Him the spirit of Mrs. Rosetta C. Meadows, better known as "Granie Meadows." She was 81 years old.

Whereas, She being a charter member of Athens church, Simpson county, her faithful, consecrated Christian life, her loyalty and love for the church deems her worthy of the highest tribute. She was an inspiration to all who knew her. She won the love and friendship of people regardless of denomination, race or color, being friend to all. Her service to others was always loving, cheerful, and fruitful. She was concerned and deeply zealous about spiritual things and eternal life.

Whereas, Her influence will live on in Athens church and in the lives of her loved ones and friends. Our lives are richer because of her life among us. We feel, deeply, our loss in her going but count it a privilege to write these words in memory of Athens' oldest member, a devout and faithful worker. From the grove prayer circles to the fireside or table she radiated that fine spirit of Christian fellowship. She was the first contributor to the Now Club and in her late seventies she embroidered, appliqued and donated a set of linen scarfs to the church. She attended services regularly when health permitted, then when being too feeble to go she kept praying and paying, and encouraged others to keep going to church and live Godly.

Whereas, Words fail us when we try to tell of our love and respect for her, therefore, be it resolved first, as a great percentage of Athens church members are relatives of hers, we bow with them in humble submission and say "God's will be done." Second, that a copy of this tribute be placed on the church record.

(Signed)

Mr. and Mrs. Will Flynt,
Mr. and Mrs. Sylvester Tullos,
Mrs. Onie Hinton,
Mr. Ance McLendon,
Mr. and Mrs. Bill Blakeney.

—BR—

Winona: Our goal for our state mission offering was \$100, but the offering has already reached \$184.88 and the report is not complete.

Records Needed For Historical Collection

Edward C. Starr, curator, Samuel Colgate Baptist Historical Collection, Colgate University, Hamilton, N. Y., needs minutes and records for the records for the Mississippi Baptist associations which are listed below. These records are used for historical reference for the whole Baptist denomination. For safe-keeping they are placed in a fire-proof building.

Any person who has any of the records desired please notify Edward C. Starr at the above address.

State Convention, 1836, 1854, 56, 57, 59, 61, 79.

Aberdeen 1844-68, 71, 73-74, 76-82, 95, 96, 1901, 07.

Adams-Franklin 1943, 44, 45.

Alcorn 1937, 39-45.

Bay Springs 1927-to date.

Benton county 1930-to date.

Bethel 1889, 90, 93, 95, 1913, 1916-to date.

Bethlehem (now Lauderdale), 1854, 62-70, 72-74, 77, 78, 80.

Black Creek 1917, 1919-to date.

Bogue Chitto 1870, 1921.

Bolivar county 1925-27, 1937-to date.

Buttahaucha (ie) all wanted.

Calhoun 1876, 77, 84, 1927, 37, 39-to date.

Carey 1905-09, 11-13, 1917-to date.

Carroll county 1921, 40-to date.

Central 1846-49, 51, 57-58, 60-61, 65-66, 75, 1921-to date.

Chickasawhay 1877-79.

Chickasaw 1840-72, 74-77, 79-81.

Chickasaw county 1921, 26, 27, 34-to date.

Choctaw 1939-1880, 1902, 07, 15, 1923-to date.

Choctaw county 1942, 1945.

Clarke county 1936, 1940-to date.

Coldwater 1842-44, 46-48, 50-52, 55-56, 62-65, 76, 98, 1900, 1919, 25, 28, 31-32, 34-to date.

Columbus 1838-42, 44-46, 49-51, 59, 61-62, 67, 75, 1925-29, 32-to date.

Copiah 1935, 36, 1939-to date.

Covington county 1929, 32-34, 36, 39-to date.

Deer Creek 1881-83, 1914, 21, 30, 39, 42-to date.

Ebenezer 1847-67, 69, 70, 73, 78, 81, 94-1900, 1903-to date.

Fair River 1872, 74-76, 78-79, 82.

Franklin 1922, 27, 31, 34, 35, 38.

General Association 1855-75, 77-78, 80, 1906-08, 10-11, 15-17, 19, 1923, 25-33, 35-to date.

General association of North Mississippi 1861-onward.

General association of southeastern Mississippi 1856-57, 59, 60, 62-onward.

George county 1921, 26, 27, 29, 33-35, 37-to date.

Greene county 1917-22, 24, 25, 27-31, 33-35, 37-to date.

Grenada county 1920, 27, 1936-to date.

Gulf Coast 1881, 1905, 1924-to date.

Gulf Coast 1940-to date.

Hancock county 1928-to date.

Harmony 1850-68, 70-72, 76-78, 1899.

Harrison county 1929.

Hinds-Warren 1940-to date.

Hobolochitto 1857-72, 74-76, 78-80, 82-85, 94, 1900-01, 03, 1905-07.

Holmes county 1920, 22, 33-37, 1940-to date.

Hopewell 1908, 1914.

Itawamba county 1921, 22, 25, 26, 29-37, 39-42, 44-to date.

Jackson county 1926-30, 37-to date.

Jasper county 1904-1926, 37-to date.

Jefferson Davis county 1939-to date.

Jones county 1918, 20, 23, 37, 39.

Judson 1853-81, 87, 93, 95, 96, 98, 1900-03, 08-14, 1916-to date.

Kemper county 1925, 33-to date.

Kosciusko 1861, 75, 77, 79-80, 85, 1902, 06, 1936-to date.

Lafayette 1937-to date.

Lauderdale county 1904, 1917-19, 36, 39-40, 42-to date.

Lawrence 1916-17, 26, 31-to date.



Griffin Committee planning kit program, left to right, Dr. Bryon Wilkinson, Pastor; P. L. Bramblet, Chairman Board of Deacons; Mrs. A. C. Bennett, President W. M. S. U.; John H. Cheatham, Superintendent of Sunday School and W. L. Joiner, Jr. President B. T. U.

By Louie D. Newton
S. B. C. Chairman, Kits for Russia

Pastor Byron Wilkinson of the First church, Griffin, Georgia, chairman for Georgia in the present campaign for 100,000 kits for Russia, has gone about the job in a fashion to inspire his brethren to follow him. The accompanying picture tells the story, but I would like to amplify it a bit.

P. L. Johnston, representing Russian Relief, asked if I would go to Griffin, September 5, and talk to a prayer meeting group of four hundred people about kits for Russia. I told him I would go anywhere and talk on any subject to a congregation of four hundred people on Wednesday

night. After a delightful visit in the pastor's home, including a bounteous dinner, we went over to the magnificent and historic meeting house. Everywhere we saw kits for Russia. The pulpit was filled with kits, windows full of kits and kits on the floor.

Dr. Wilkins announced \$2,651.75 already raised. The people were very happy. They started out to send 1,000 kits but have enough money to fill at least 1,300, a new record for the nation among all denominations. Representatives from neighboring churches were invited and they went away with the enthusiasm of the Griffin congregation, declaring that they, too, would exceed their quotas.

Leaf River 1896-1900, 02, 05, 08, 1910-13, 17-20, 22-to date.

Leake county 1922-31, 33-34, 39-to date.

Lebanon 1913, 1930, 33, 36, 37, 39-to date.

Lee county 1928, 32-to date.

Leflore county 1926, 27, 1937-to date.

Liberty 1838-72, 74-79, 1931, 33-34, 36-to date.

Lincoln county 1937, 1940-to date.

Loosacoon: all wanted.

Louisville 1839-42, 44-81, 85, 96.

Madison county 1922-25, 34, 36-to date.

Magee's Creek 1881-96, 98-to date.

Marion county 1927-29, 33-to date.

Marshall county 1925, 28, 37-to date.

McNairy county 1925-to date.

Mississippi association 1807-36, 38-42, 44-49, 51, 53-57, 59-62, 67, 72, 1875-78, 1930-31, 33-to date.

Monroe county 1907-1910, 20, 22-23, 26-27, 30-32, 34, 37-to date.

Montgomery county 1922, 1933-to date.

Mount Pisgah 1838-41, 43-63, 65-66, 69, 78, 1918-23, 27, 32, 36-to date.

Neshoba county 1931-to date.

New Choctaw 1911-13, 1919-to date.

New Liberty 1888-90, 96-97, 99-1900, 1907-09, 1918.

Newton county 1921, 34-37, 39, 42-to date.

Noxubee county-Choctaw 1939-to date.

Oktibbeha 1881, 83-84, 95, 96, 1900-02, 06, 08, 1931-37, 39-to date.

Oktibbeha county 1921-24, 26, 28, 32-to date.

Oxford 1870.

Panola 1844-onward.

Panola county 1937, 39-to date.

36, 40-to date.

Pike county 1935-to date.

Pontotoc county 1919-21, 25-26, 33-35, 38-to date.

Prentiss county 1923-39, 41-to date.

Rankin county 1944-to date.

Red Creek 1880-83, 1901, 03-04, 06-08, 13-to date.

Reynolds county: all wanted.

Riverside 1920, 24-28, 39-to date.

Salem 1862, 68, 70-76, 78-81, 84, 86, 89, 95-97, 99-to date.

Scott county 1937-to date.

Simpson county 1930-32, 34-37, 39-to date.

Sipsey 1887, 1900-02, 1906-to date.

Smith county 1935, 39-to date.

South Mississippi 1905.

Springfield 1874, 76.

State Line 1903-1915, 18-to date.

Strong River 1853-72, 74-78, 80-83.

Sunflower 1871-81, 83-84, 89, 1909-11, 21, 1923-to date.

Sunflower county 1925-27, 38-to date.

Tallahala 1887, 93-94, 96, 98-99, 1912.

Tallahatchie 1932, 45.

Tate county 1925, 1931-to date.

Tippah 1863-70, 72, 74, 1919.

Tippah county 1935-to date.

Tishomingo 1860-68, 70, 72-80, 1910-11, 1925-30, 34, 39-to date.

Tombigbee 1883, 1895.

Tri-County 1936-to date.

Trinity 1905-06, 1918-19, 21-to date.

Union 1813-40, 63-64, 70, 73, 1918, 34, 36, 39-to date.

Union county 1924-32, 34-to date.

Walthall county 1914, 20, 33-to date.

Washington Missionary 1913-22, 25-to date.

Wayne 1919, 1925, 27-34, 39-to date.

West Judson 1920-to date.

Winston county 1922, 26-29, 34, 36, 38-to date.

Yalobusha 1837-50, 52-70, 73-74, 78-80.

Yalobusha county 1936, 1941-to date.

Giving To The Church

Mrs. U. S. Bridges, Star, Miss.

Jesus is our great example. He always went to the synagogue on the Sabbath Day. Jesus was never too hungry, tired, busy, sleepy, thirsty, or troubled to lend a helping hand to all who came to Him for help.

If I had one gift to make to the church I would offer the gift of prayer.

Prayer tones up life. If my prayer life sags, my whole life sags with it; if my prayer life goes up, my life, as a whole, goes up with it. To fail here is to fail all down the line; to succeed here is to succeed everywhere.

In the prayer time the battle of the spiritual life is lost or won. Prayer is not optional. It is essential. Prayer is not merely for the weak, it is the strength of the strong. Prayer is not bending God to my will, but it is a bringing of my will into conformity with God's will, so that His will may work in and through me. Prayer is not an occasional exercise to which you turn now and then; it is a life attitude. Prayer is primarily and fundamentally a surrender of your purposes, your plans, your will into the hands of God, to work them out with Him. Prayer is secondarily assertion. Two attitudes combined, surrender and assertion, will be a creative person because surrendered to the will of God.

Almost the whole of Jesus' life was one interruption after another. He mastered them and made them contribute to the central purpose of His life.

The Psalmist says "Give unto the Lord the glory due unto His name. Bring an offering and come into His courts with thanksgiving" (Psalm 98:6). Every good gift comes from Him, yet, how few give Him the glory. We should give our money (tenth and offering), our time, our talents, our influence, prayers, service and our all for His glory.

If we took time "to tarry" at the throne of God each day, we would give to the church in a way pleasing to our Saviour and souls would be saved.

—BR—

Immediate mobilization of men, materials, and money for our world missionary task is the present challenge to Southern Baptists. Empires are crumbling, traditions are being shattered, doors are being wrenched from their hinges, and men are being cut loose on the sea of life, with all the familiar means of navigation destroyed. If we offer men the eternal gospel at once, souls will be saved, and doors of service will be opened permanently to Southern Baptists. To delay means to be told, "The door is now shut."—Duke K. McCall, president, Baptist Bible Institute, New Orleans.

—BR—

Riley Munday, state student secretary, will be with us at Rocky Creek church, George county, for a Youth Revival November 22-25.—F. G. Willborn, pastor.

Yazoo 1852-55, 57-64, 66-67, 74, 77, 83, 94, 1920.

Yazoo county 1922-24, 26-28, 30-to date.

Zion 1836-75, 78-80, 1926, 28-32, 34, 39-to date.

Also the following Baptist papers are needed:

Mississippi Baptist.—All issues wanted.

Baptist Record. All Vols. 1-37 wanted.

Vol. 38 Nos. 1-4 wanted.

Vol. 40 No. 44 wanted.

Vol. for 1941 No. 48 wanted.

Vol. 44 for 1942-43 Nos. 44-45 wanted.

BAPTIST VICTORY CRUSADE URGED BY PRESIDENT COX

(Continued from Page One)

that was being destroyed by war into a world that has before it the opportunities of peace. Ours is the gigantic task of mobilizing our resources for real spiritual reconversion.

As a convention, we stand at the forks of the road. We can coast down the easy way of pious platitudes by the avoidance of the pressing problems that beset us and of ignoring the great obligations that Christ would impose upon us. Or, we can take the middle road of resolving to do better along the usual lines of our denominational direction and of operating by the usual pattern of our rather familiar program of the last 25 years. Or, we can realistically face the facts of our current situation and valiantly make an all out effort to meet and master under the leadership of Jesus Christ, the definite problems and needs which His will calls us to solve and to serve.

E. Stanley Jones, in one of his books, tells us that in 1917 when the Russian Revolution was at the height of its fury, the Russian Eastern Orthodox Church held a great conference in Moscow, and for three days the brains and leadership of that rich church absorbed itself in an extended debate on whether some minor changes should be made in the colors of the vestments which the priests of that church wore in their ministrations. Think of it; arguing over the colors of priests' robes while the world all about them was on fire! One who is familiar with the life of Mississippi Baptists today and knows the currents of discussion that agitate our people and the clouds that have gathered in our skies might well be wondering if this convention might not become absorbed by a debate of about equal importance as to the color of the priests' robes in comparison with the urgency of graver and greater matters which ought by their importance to monopolize our interests.

Not a few of us may be disposed to boast about our prosperity. We have paid our debts; we have raised a lot of money for important institutions; we are going to build ourselves a lot of new church buildings; we have bought ourselves a fine new Baptist Building, and all bills for it are paid; we have raised more money as a denomination than we have ever raised in any one year before. We are going to raise a lot more money for other institutions. We have forgotten that the most of this money has been blood money. But for a national situation that demanded the sacrifices of our sons upon the altars of war, we would not have had it. Are we not in the most serious danger of the peril of being condemned by the Risen Lord with the condemnation which he pronounced upon the Laodicean church: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. He that hath an ear, let him hear what the Spirit saith unto the churches."

It would be the part of Christian wisdom for us to have tonight's service after adjournment with a prayer meeting which would continue far into the

night, in which we would confess our sins unto God, and seek the guidance of Christ for the ventures which this convention should undertake.

There are many neglected problems with which we should come to grips. I can mention only three:

First, for 25 years the Baptists of Mississippi, who now equal, if not outnumber, in church membership, all other denominations, have complacently allowed the violation of our laws against the sale of alcoholic beverages, gambling, and commercialized Sunday amusements to become a public scandal. So bold have the lawless become that law enforcement has practically become paralyzed, and our state legislature has legalized the taxation of illegal business in its notorious "black market" tax. Why have we drifted to the present status of lawlessness with respect to these matters? Is it the indifference of the people? The answer is both yes and no. Too many are indifferent, it is granted. But the law enforcement situation has become so complicated that at the present time, if two-thirds of the citizens of a county really wanted thorough enforcement of the law and there were a rich law-breaker who wanted to continue to operate, it would be exceedingly difficult for them to get the law enforced against him. In the last quarter of a century, illegal business has become very powerful business. The laws have been amended, and the application has been changed by court interpretations until those who want to escape the law have the positive benefit of many effective devices. Whereas those who want to enforce the law are hamstrung and hog-tied by a bewildering maze of legal difficulties.

The responsibility for the enforcement of the law is so divided that the officers charged with its enforcement can consistently blame their failure upon the failure of someone else. I am going to mention something that I have not heard mentioned before but which I believe is the source of much of our main problem and difficulty to get law enforcement. The main law enforcement officer is the district attorney. The salary of the district attorney until one year ago was \$3,000. The last legislature raised it to \$3,600. Out of his salary, he has to pay the expenses of his office, plus the cost of his election campaigns. The truth of the business is that a district attorney in Mississippi cannot have a net income from his office of more than \$200 a month and very few of them realize that much. Therefore, because of the small financial compensation our district attorneys are compelled to do one of three things to make a living:

(a) Neglect their work as district attorney to busy themselves with private practice;

(b) Accept graft;

(c) Or simply use their office as a stepping stone to future political advancement.

The result is that those who grow rich from commercialized crime hire the most expensive legal defense, and the friends of law enforcement are whipped because the state has not provided, as a rule, adequate legal representation to protect the observance of the laws it has enacted. The salary of the district attorney in the average circuit in Mississippi should not be less than \$6,000 per year, plus expenses and he should be required to give all of his time to the enforcement of law, all law, in his circuit, and the governor should strictly require that he be diligent and thorough in his work. In addition to the salary named for the district attorney, the counties of his circuit should provide him with an independent investigator who is paid a good salary. We cannot hope to have any real law enforcement in Mississippi until something about this is done.

Regarding the "black market" tax, we believe that one of two things ought to be done. Either the law should be

changed so that the payment of the tax becomes on the part of the one who pays it, a confession of the violation of the law, and is thereby prima facie evidence of his guilt, and the law should be so revised that such evidence would be admissible in court, and the law enforcement officers of each county be required to prosecute him in the courts of that county for the offense which he confesses by the payment of the tax and that he will be subject to all the fines and forfeitures that the law would impose; or, if the foregoing is not done, then the law as it now stands is utter hypocrisy and should be totally repealed.

We must demand that our legislature do one of two things about the beer law. The present law is unenforceable. It undoubtedly must have been prepared by those who wanted it that way. After a county has made the sale of beer illegal, it is perfectly legal to haul it in by the car load and to distribute it in any way one wants to give it away. Successfully voting to declare its sale illegal in a county reduces the volume of sales by far more than half, but there are too many holes in the law through which the brewers' delivery trucks can drive.

The time may be right to repeal the present beer law entirely, which would give us again statewide prohibition and make it illegal to sell beer in any county in the state.

Our sons and neighbors' sons have died or been maimed on all the battle fields of the world in the recent war to save our country from the enemies who would have destroyed our privileges, liberties, and lives. We who are at home need to defend our homes, our churches, our communities, and our state from the depredations of those who profit by lawlessness. We are very fortunate in Mississippi at the present moment to have two valiant soldiers of the cross who are supposed to be retired ministers. I refer to Drs. P. I. Lipsey and L. G. Gates. It is a fact that they have retired from the responsibilities that engrossed and burdened them for many years. But they will never retire from the Lord's work and service until they are called to meet their King. I believe that this convention would render the cause of Christ a great service if it were to instruct its convention board to persuade these brethren, if possible, to give as much time as they can for the next year to leading our Baptist hosts in Mississippi, and other interested friends, in a great crusade for civic righteousness. The convention from its State Mission funds, to provide for their expenses, and such honorarium as they could accept.

Second, a second problem that is clamoring for solution has to do with our colleges. For the first time in more than twenty years, we will have some money from the receipts of the Cooperative Program which should be disbursed directly to the colleges. Hitherto, Christian education's receipts have gone to the payment of debts and interest and the retirement of bonds. Our brethren, in general, have many minds about what ought to be done with this money and how it ought to be divided. The constitution of this convention indicates that primarily it is the responsibility of the convention board. Our convention board is composed of one from each of our associations. Each of these colleges has special friends in the membership of the convention board. Each college has special, urgent, critical needs. Frankly, my brethren, we find ourselves now in about the situation that usually obtains when there is a death and some money is left to be divided among the heirs. The death is debt. There is some money to be divided. The heirs are the colleges. What percentage each is to receive has to be decided by somebody. If the convention board decides, there is bound to be dissatisfaction; if the con-

vention itself should try to decide it, the dissatisfaction would be worse, and the matter would come back to plague us annually.

Could it not be that, in general, we could approach this problem in a better way? I have the conviction that we can. I have discussed it with many of our wisest brethren, and they approve. I have discussed it with representatives of each of the colleges, and they have consented to the proposal that I am about to make. The proposal is that this convention instruct the presidents of Mississippi College, Blue Mountain College, Clarke College, and the chairman of the Board of Trustees of Woman's College to meet between now and the first of December, and to select a committee of five upon whom they unanimously agree, and that to this committee of five whom they choose by unanimous agreement, there by committed the responsibility of carefully studying the needs of our educational institutions, and to bring to the next meeting of this convention recommendations regarding the percentage each institution should receive from funds accruing to Christian education from Cooperative Program receipts. These are our institutions.

They are brothers and sisters. It is all in the family.

Do we not have in the suggestion just presented a formula for the settlement of some problems about our schools that have distressed the convention with controversy for many years? Instead of having our schools come to the convention independently, why not require them to come collectively and inter-dependently? Instead of each school's fighting its battle for support from the convention as though there were no other Baptist school to be provided for, why not require our schools to recognize that they must travel together as a coordinated group?

My acquaintance with Mississippi Baptists has brought me to know that whether we like it or not, we have got four schools, and we are going to have four schools. Neither of them is going to die because each of them has some friends who will not let them die. The sooner Mississippi Baptists realize this, the better. Why not deal then with our educational problems realistically?

Since we have four schools, and we are going to have four schools, why not require them to get together and work out an educational program for Mississippi Baptists in a spirit of Christian amity and fraternity? There can be found for each a special field of needed educational ministry for Mississippi Baptists. If each institution is what it ought to be, it can have more students than it can accommodate.

The way to do this is simplicity itself. First, let the convention tell the schools to do this: Let it tell them to forget selfishness and pride and prejudice. Let it tell them that each has a right to a seat at its mother's table. Let it tell them each to appoint from its board of trustees three members to hold membership in an Executive Committee of the Colleges Affiliated with or related to the Mississippi Baptist Convention. The president of each institution would be an ex officio member of this executive committee. To this executive committee, let there be added three brethren who represent the convention and who are not members of any of the boards of trustees of our colleges. Let these three brethren be brethren who are unanimously chosen by the twelve trustees who have been appointed by the respective boards of trustees of our colleges. Let the chairman and secretary of this executive committee come from the three brethren who represent the convention. Let the convention require this executive committee of the college affiliated with or related to the Mississippi Convention to work out a program of Christian education for Mississippi Baptists to be carried out by these col-

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BAPTIST VICTORY CRUSADE URGED BY PRESIDENT COX

(Continued from Page Fifteen)

leges, and that all matters pertaining to the financial support of our colleges be worked out by this executive committee and presented to the convention through it. Let the convention say to the colleges and this executive committee that on and after the convention approves this plan it will entertain no financial requests that have not been cleared to it through this executive committee. And let the convention say to the colleges and this executive committee that any college that refuses to cooperate with this plan of operation in the judgment of two-thirds of the members of the executive committee shall have its funds accruing from the Cooperative Program, withheld until it purges itself of the charge of non-cooperation.

Believe it or not, my brethren, if the Mississippi Baptist Convention would do this, it could write a permanent period on very much of the controversy that has disturbed this convention for more than twenty-five years. Furthermore, is there any more sensible way to handle the situation? I believe that if this be done, Mississippi Baptists will give far more money to their schools than they ever have before.

Third, as we face today, tomorrow, and the months immediately ahead, surely each of us must be conscious that the Spirit of God is calling us to mobilize all our forces for a great Victory Crusade for Christ.

Experience has proved to me beyond any doubt or controversy that the mid-week service of the church is the greatest neglected opportunity in our church life. Those of us who have really put forth effort and intelligent planning into the service know that it does more for the membership of our church and its various auxiliaries of the church than any other one service we have. There are brethren who, by the grace of God, are really making it to be an hour of power. It can be done in all of our churches. Wherever it is made the greatest service of the week, everything else pertaining to the cause of Christ prospers.

It has not been as difficult to win people to the acceptance of Christ as their Saviour in many a year as it is today. This is primarily because we are failing to preach the Gospel to lost men and women. We are failing to preach the Gospel to them because we cannot get them into our churches to hear the Gospel. Something is dreadfully wrong about evangelism in Mississippi and the Southern Baptist Convention and the United States. Men need Christ as badly as ever. The Gospel is forever the "power of God unto salvation to everyone that believeth." The fault lies in our lack of compassion for the lost. We have not realized that we must match a world distressed and bewildered by the physical forces of atomic power run riot because of iniquity with the dynamic of spiritual power wherein we immediately bring to bear upon human personality and character the infinite personal power of the life of God in Jesus Christ. We need, therefore, to realize that the financial prosperity of our churches and institutions is but the acquisition of "fool's gold" if we are morally and spiritually bankrupt because of our failure to adequately cooperate with Christ in His quest for the lost. The multiplied thousands of lost people in our state stand as Christ's challenge to our Christian sincerity.

Mississippi Baptists are being blessed by the return of more than 30,000 of the sons of our churches from the armed forces into the ranks of our immediate fellowship. What a debt we owe them! What a privilege it is to have them at home again! Every Baptist church in Mississippi should zealously welcome them home. We should diligently bestir ourselves to re-enlist them in the work and worship of our churches. When

they first return, we have an opportunity to interest them and to reintegrate them in our church life. It will soon pass unless we use it. It is urgently important that they be recognized, enlisted, and utilized.

If we as churches and a denomination dare to answer the call for a Victory Crusade for Christ, we will definitely seek to possess the land for Christ by committing ourselves to a six-point goal:

(1) The building and growth of better Christian homes and families.

(2) The leading of our churches to enlist themselves under the banner of Jesus Christ to follow truly His program of ministry to our members, to the winning of the lost, and to a community-wide, statewide, and worldwide missionary service.

(3) We should vitalize our associational life that these first cooperative units in our denominational fellowship and ministry may thoroughly serve as the Lord would have them to serve.

(4) We must recognize our State Convention as a militant division in the Army of God whose departments and institutions each have a vital responsibility for serving Christ, our Saviour, and of leading Mississippi to be a state wherein in its home life, its civil life, its economic life, its social life, and its spiritual life, the attitudes of Christ and His purposes prevail.

(5) The Mississippi Baptist Convention, as a department of the Southern Baptist Convention needs to recognize its responsibility in a larger way for the support and promotion of our larger denominational service.

(6) We need to be imbued with the conviction that we Baptists of Mississippi are a spiritual force whom Christ, our Saviour, would utilize to send the light of His gospel, the ministry of His grace, and the power of His salvation to the uttermost parts of the earth.

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Printers Omission Perhaps

The third paragraph in the article in last week's Record about the violin recital of Miss Hazel Burnham, teacher of violin and musical theory at Blue Mountain College, should have read as follows:

Miss Burnham has the Bachelor of Music degree and the Master of Music degree from Yale University. She is a native of Clinton, Connecticut, and a former member of the faculty of Hollins College in Virginia. Before coming to Blue Mountain she was a member of the New Haven Symphony Orchestra in Connecticut.

Adequate Educational Facilities

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MISSISSIPPI COLLEGE ENLARGEMENT PROGRAM MAKES POSSIBLE EN- LARGED OPPORTUNITIES FOR YOUTH

• With the end of the war thousands of young men and women who are now in our armed forces will come home to begin their college educations. Additional thousands of young men and women graduating from our high schools will join with them each year in attendance at our institutions of higher learning. Thus will begin the great job of training our youth for the responsibilities of citizenship in the postwar world.

Mississippi College sees this opportunity to be of greater service to youth after the war and has inaugurated a state-wide \$600,000 Enlargement Program to provide a new administration and class room building, a new dormitory for women and to increase its endowment to one million dollars.

Mississippi College believes that the very future of our American Way of Life can depend upon the influence of Christian Education upon the young men and women of today — who will become our leaders of tomorrow. Mississippi College believes they will need training for Christian Citizenship in a rapidly changing world.

Mississippi Baptists are urged to give generously NOW to help Mississippi College provide adequate facilities to meet the future demands of the young men and women of Mississippi.

Mississippi College Enlargement Program